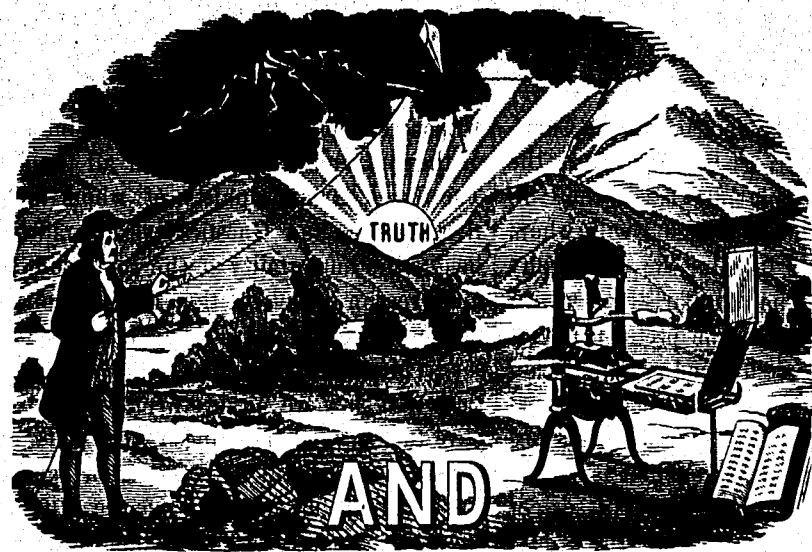


Mind



Matter.

Physical Life—The Primary Department in the School of Human Progress.

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SPIRIT COMMUNICATIONS.

MRS. J. M. F., MEDIUM.

August 17, M. S. 36.

HENRY LINSINBERG.
(Auburn, N. Y.)

I feel overcome by the importance of the work that is to be done by men who have independence enough to battle for the rights of humanity. It is not necessary to look upon this subject in any other than a true light. That there is a law in existence by which disembodied spirits can hold human organizations, and direct their actions according to their desires we know. And as almost all the misery that exists among men, originated through the exercise of ecclesiastical powers, it is not to be wondered at that at every available opportunity, ignorant and bigoted spirits exert themselves to crush out the advance of truth. The battle seems to be waging hot and strong, and it seems to many that their labors are almost lost in trying to support the truth. But as all things are subject to change you may rightfully look for strength in the direction in which you move. I do not feel like exhorting the public, or asking individuals to do different from what they do; yet it takes so little to make humanity happy, that I often wonder they do not stop in their headlong course, and reason out the great problem of life for themselves. It is only through this means that we can expect to make a rapid advance. We are gaining knowledge sufficient to control what once seemed to be uncontrollable forces; and we ask men and women to aid us in our labor, for the theology of the past and present is to disappear from the earth, and a new order of things to exist. The struggle will be sharp but not very long; and men will cease to bend the knee to a power they have never been able to understand. Henry Linsinberg, of Auburn, New York.

MAHLON BLAUVELT.
(Towanda, Pa.)

I want to give a communication, and I will try to do the best I can. I have many friends who will likely be pleased to hear from me. I have been talking to my mother, and I felt that I had not said to her everything I wanted to. I was allowed, today, to come, to try to finish up what I left unsaid. I see that I was not hardly understood, and want father to think as much of me as he ever did, for I am often with him and try to make him happy when I can. But there have been influences at work that would not allow me to speak to them at any time. Now they have gone. If they will only hold circles, we will be able to manifest ourselves, and make their home happy and pleasant for the future. I see that they feel great hope now of being able to get rid of past troubles, and it lies with them, if they do not, for we are all working to help them to grow strong and useful in life. The best thing to do is to leave the past and take up a new line of action for the future, for it is through the errors we commit that we learn wisdom. I cannot talk any more. My name was Mahlon Blauvelt, Towanda, Pa.

LYDIA SEATH.
(Jersey City, N. J.)

I come in here to try my power of speech, for it seems as though life was full of mysteries, and it takes a long time for some of us to get acquainted with the most simple facts. But I think I have now started out in the direction of truth, and it seems as though it might be an anchor for every weary soul to rest upon. While I possessed a material organization, I was sorely afflicted, and years wore themselves away one after another. No rest came to the weary body, and I was advised to look to a higher source for comfort, and told if I bore my affliction patiently, that when I entered into another life, it would be one of complete happiness. But, when my spirit was freed from the body, I did not find that perfect peace and rest that I had been assured of. Instead I found my spirit subjected to many inconveniences on account of my physical distress; and I suppose I remained in that condition longer than was necessary through my disappointment. But, today, I was invited to come here and take hold of another organization, and rid myself of past misery, and fit myself to take up an entirely new condition in spirit life. For I am told that that life is just as actual as this, and necessitates every one to labor to gain any given object. And, as my desire is to lay aside unfavorable conditions, and take up the course of life that will be useful to myself and others, I give this communication. My name was Lydia Seath, Jersey City, N. J.

ARCHBISHOP WOOD.
(Philadelphia, Pa.)

GOOD AFTERNOON.—My coming may be a little premature, and I will let you decide for yourself in regard to the publication of my communication. Some of my friends used to wonder that with my keen intellect I should select a society that was determined to hold the control and power over humanity; but at that time I felt that I was working out God's will. To-day I return, and give through this instrument the real truth of the matter. I was a medium controlled in the

same manner this lady is, and was selected by a band of priests, of the fourteenth century, to do the work of to-day, and they used me as an instrument to do what they called a holy work—that is to hold humanity in the fold of the church, not allowing them to use their own reason and develop their forces to the best of their ability. And I often think that some of the poor children with whom I came in contact, had a bitter knowledge of that invisible forerunner had I with all my education and the favorable circumstances that surrounded me. I was charitable and full of love, and would not intentionally injure any one; but I return to-day to make an appeal to all the societies in which I held any relations as adviser, to be warned by my experience to make the best use of their lives, and not to allow themselves to be led by any person, even if they appear to be perfection itself. Cease bowing to creeds and forms, and become independent workers in the cause of truth. You will then do more to aid me in advancing in spirit life than by all the prayers you can utter. I send a kind remembrance to all my willing subjects, asking them to free themselves from the fetters that I aided to surround them with, and they will then have the true love of Archbishop Wood.

[At the close of the communication we told the spirit we would certainly publish it, and asked him why he supposed we would hesitate to publish it. He replied that he did not feel warranted in asking us to do that which might subject us to the further animosity of the Catholic Church. He said he knew how much we had been the subject of that animosity, and he did not like to add to our trials already almost too great to be borne.

We will add, that while Archbishop Wood's body was yet unentombed, his spirit came to a private circle at which we were present and controlled the medium. He was then necessarily very weak. He said he had been aided by spirit forces, of which Dr. Franklin was one of the chiefs, to escape the psychological power, by which he had been unconsciously held and controlled for many years, and that he would return and communicate at some future time with the world, through MIND AND MATTER. He has done so, as we confidently believe, and in justice to the spirit, to those whom he addresses, and to ourselves, we publish the communication.

The lesson which that communication teaches is one that all should heed. If there is any truth in the claim that there is an after life, and that spirits can and do return and communicate the knowledge acquired by their spirit experiences, then should every one who trusted, loved and venerated Archbishop Wood, and who believes he can return, give earnest heed to those words of warning. If they question the genuineness of that communication, because it was given to one for whom the Archbishop had no special regard in his mortal life, all we can say is, that we attribute his coming to our public circle to the fact that he had no other means of testifying publicly to what he finds as a spirit is true. He well knows that he could not reach the public ear through any one with whom he was religiously associated while on earth. We have used our discretion as to the publication, and there we leave the matter.—Ed. of M. AND M.]

DANIEL RUSSELL.
(Milledgeville, Ga.)

How strange it seems to me to be among the living—yet I am dead! But it seems that nature has arranged all things for the benefit of man. Even death brings out some of the most wonderful results. A man may read and study throughout a long life, but it is impossible to get a full realization of this one change. Now, I come to you from some of the most wonderful experiences that it is possible for any one to have. I have often meditated on that power that men call God, and what it was like. Having reason, I could never make of it a personal being, and yet I had no power to comprehend it as a principle. But I have lived long enough in spirit life to see that that power exerted in every created thing—moving, changing and directing all events. As I now understand that principle or force, it comprises all the past and all the future of existences; and the universe, filled as it is with countless worlds, is a representation of that principle or force. Yet men and women on this planet called the Earth, bow down upon their knees, and cry out with loud voices for God to change the material current of events, and they call themselves wise. But the infant mind, if left free, would laugh at their imbecility. They will live to learn that it is ignorance alone that holds men and women from gravitating into the true elements of their natures. But it is scarcely worth my while to talk to such people, for there are none so deaf as those who will not hear; and none so blind as those who will not see. But in explaining the principle that pervades all things, I may say, I never received a grander revelation of it than my presence here yields to me; for out of it grow the possibilities

of all things. Wishing you success in your earnest efforts to help on this grand work, I subscribe myself Daniel Russell, of Milledgeville, Ga.

HANNAH SNOWDEN.
(Elmira, N. Y.)

I come here because I want to feel myself once more human—not but that I enjoy spirit life well enough, but I keep hovering about the abodes of men and women trying to get them to understand that I am not dead. But I have never met with any success until to-day. Some whom I would like to control the most, take no heed of my presence. Through the aid of some very kind people, I have been able to avail myself of this opportunity. I am troubled about Spiritualism. I see there are so many people accepting it who have not the most remote idea of what it is. They fix it up to suit themselves, and it becomes a clog to their progress instead of a benefit to them. If they undertake to shape it in accordance with old forms, it is very likely to prove a destroyer instead of constructor. But I feel that I am in the presence of people who understand it to embrace principles broad enough for all humanity to stand upon. Although the growth of such persons may be slow, eventually they will come out into the light, and be guided by a correct principle instead of dragging it down to their feeble conception of what right is. Many things are coming up in the experiences of individual lives that will unfold their minds and make them accept better conditions. I am afraid I am trespassing upon your valuable time, but I am in perfect sympathy with you in the work you are doing. I know I am benefitting myself, and I hope others will be benefited through my instrumentality. My name is Hannah Snowden, Elmira, N. Y.

ABE HAAS.
(Mt. Washington, Pa.)

How Do You Do?—Well, I came in here to see whether this was a place where I could get out of working; because I made up my mind to quit it long ago. But there is always something coming up to keep me at it. To tell you the truth, I did not belong to any church, but I prayed a little, just to get into that easy place they tell people of. Since that I've been banging around, and I've hauled up here, and I hope I'll get out of it now. My name is Abe Haas, of Mount Washington, Pennsylvania.

[This spirit privately confessed to having been engaged in an unlawful business at the point named. He was told he need not remain as he was, provided he now turned in to help people as much as he once aided to injure them. He promised to do so, and left, seeming satisfied with his visit.—Ed.]

MARY SHEA.
(Easton, Pa.)

Can you realize what it is to retire to your couch at night, in apparent good health, and wake up in the morning to find yourself a disembodied entity, and meeting friends around you, after what is called death? It is almost an impossibility to bring one's self to a full realization of it; for there are so many things that a person would like to do or say, if they knew it was their last opportunity. But I am not here to complain, for I escaped physical suffering, and that I suppose ought to recompense me for all. But somehow I could not rest until I found some avenue to express my feelings. My name was Mary Shea, of Easton, Pa. Heart trouble was the cause of my death.

JACOB BAUGH.
(Sacramento, Cal.)

This seems to be a very quiet place; but I don't know that I will be able to make it a very lively one. I seem to be a kind of mixed up in two kind of beings. I am myself, and somebody else, and yet it seems that I am better able to talk than when I was myself alone. I did not use to look upon woman-kind as of much account; but I find I've got to seek my way out of a delusion through a woman. I suppose that is what I get for not taking them into better consideration. But that is neither here nor there; I'd like to get upon the top of the house and yell, that there is a hereafter, but nothing like what most folks are raised to believe it is. For I find we've got to come down to some pretty solid facts when we get shut of our bodies. You cannot lay off your little short-comings on somebody else; but you've got to march to the music whether pleasant or unpleasant. If you do anything yourself, you are responsible, but if somebody else controls you, they are responsible for what is done. I wasn't controlled by any one to do as I did, so I have to sail under my own colors; and when I find my true bearing, I'll come back and tell you what it is. I was considered a contrary stick, and my name was Jacob Baugh, of Sacramento, Cal. That was the place where I gave up the ghost. I've been reconnoitering around here for some time, and I thought now was as good a time as any to say what I had to say.

DR. JAMES LANCASTER.
(Bucks Co. Pa.)

I have ventured to come into this circle to try,

in some way, to make a condition for myself to work out some of the problems that seem to be puzzling the minds of earnest workers to-day. I have watched a long time the encouragement that has been given to the work going on to elevate humanity. Some people question our power to see the true situation of affairs among men. In some senses we may not be able to come in rapport with every condition; and, in our earnestness, we may expect more of some than they are willing to give. But I weigh matters a little differently from what some do. I think there is no case so serious that some aid cannot be brought to the individual needing it. While I lived on the earth, I practiced medicine, and sometimes I was called in to see a patient, who, so far as I could see with the material eyes, seemed to have no chance of recovery; yet, in a few days, I would see a change for the better, and it would be but a short time before all appearance of disease had gone, and I was more astonished at the result than any one else. I have made it a rule ever since, not to consider a case hopeless, until it proved so. At the present time there is a variety of contending forces at work; and it will take all the wisdom and good sense that individuals possess to avoid or overcome arising conditions. If I was left alone to decide, I would say, that individuals might as well cease their efforts for the enemy would gain the battle; but when I look to higher intelligences, I feel positive of success—I cannot doubt their ability to judge more wisely than I, and I work on and wait for the time being, confident of ultimate success. Dr. James Lancaster, of Bucks Co., Pa.

HENRIETTA CLAY.
(Louisville, Ky.)

Seventy per cent. of those who enter spirit life hold to some religious views, with very little intelligence, but with great love of power; and, being of the earth earthy, they seem to crowd into all the channels that are open, to demonstrate their particular religious views. On this account it requires a host of intelligent men and women to keep any avenue open for their particular use. These obstructing spirits are bent on holding out to the bitter end. Although one avenue after another seems to be closing against intelligent and beneficent spirits, you may depend upon it, that the end of the battle will be the full realization of the independence of embodied and disembodied spirits. The clashing of the battle axe, as its blows are given, is evidence that there is an effort being made to accomplish the work, and every attempt that is made to fit a correct principle to imperfection will fail. At your request a mighty host is congregating around and using all possible avenues to accomplish their work. Henrietta Clay, Louisville, Kentucky. Ques. Were you any relation to Cassius M. Clay, formerly, if not now, of Louisville? Ans. I was his cousin.

[We would be glad to be informed, as to the facts, concerning this spirit.—Ed.]

AN APPEAL ON BEHALF OF ALFRED JAMES.

We make a special appeal to the friends who duly appreciate the importance of the spirit work that is being done through the mediumship of Alfred James, to aid and assist him to maintain the position in which he has been placed as a medium. Few, indeed, too few, are the number of those calling themselves Spiritualists, who are sufficiently developed, either mentally or spiritually to understand the importance of his mission, hence he is opposed to such an extent by the ignorant and prejudiced as to be reduced to the most trying necessities. He needs and deserves assistance from those who can and do appreciate the vast importance of his mediumistic services to the cause of Truth; and we feel it a duty, not only to ask such assistance for him, but to urge it, as a matter of the gravest moment to the public, as well as of justice to Mr. James. Any contributions sent to this office for that purpose, will be promptly acknowledged and handed to him. If desired, public acknowledgment will be made in these columns of any or all remittances for that object.

A New Proposition to Subscribers for "Mind and Matter."

All persons subscribing for MIND AND MATTER for six months or more will be entitled to one of the following propositions, viz.: I will inform them whether they are *obsessed* or not, in most cases, who by giving name and description of the spirit or spirits, whether they are embodied or disembodied, and the cure and prevention of the same; or, will describe their spiritual condition, telling them what phase of mediumship they possess, if any, and the best manner to pursue for development; or will forward one "Magnetic Treatment" for the speedy relief and cure of disease; or, will give you a brief delineation of character; or, answer three questions pertaining to business. Any person accepting either proposition is required to forward a lock of hair, age, sex, own handwriting, and a note from MIND AND MATTER, entitling them to the same, and three three-cent stamps.

Dr. J. BONNEY, Controlling Spirit.
Address all letters to Dr. B. F. Brown, 713 Sansom Street, Philadelphia, (MIND AND MATTER.)

[Continued from the Eighth Page.]

and Jews of Asia, and their doctrines were but slightly infused with the doctrines of Grecian Philosophy. There is much reason to believe that Apollonius and Ignatius, availing themselves of the fuller knowledge of the nature and scope of the religion of the Indian Crishtau, conceived the idea of reforming it, and better adapting it to the condition of the people of the Greek and Roman world. It was at that time, between A. D. 50 and 60, that the Nazarites, or Greek Gymnosophists, took the name of Essenes; whatever may have been the signification of that word. Indeed it may be said that Ignatius and Apollonius were the founders of Essenianism; Ignatius as the patriarchal head of the sect, and Apollonius as the great expounder and teacher of the Essenian faith and doctrines. It has been claimed by Christian writers that Ignatius of Antioch was a Christian bishop. This claim can serve but one purpose, and that is, to show that the Essenes were Christians. If the Essenes, the successors or separatists from the Nazarites, were Christians, then they were Gymnosophic Christians, and worshippers of the Hindoo Saviour Crishtau, and not of Jesus of Nazareth. Christians could commit no greater blunder than to claim the Nazarite and Essenian Gymnosophists and their Gnostic successors as Christians, for they were certainly one and all the worshippers of the Hindoo god Crishtau. About the time named, from A. D. 50 to 60, there arose a bitter division between the Greek and Jewish Gymnosophists and Nazarites, who adhered to the ancient Hindoo religion in its purer form, and the Essenian branch of the same sect, which, led by Apollonius and Ignatius, made a desperate effort to carry the reformed Hindoo religion throughout the Roman Empire. It was then that the adherents of the old, or orthodox Gymnosophic sect either took, or were given, the name Christites, or Christosites, from which the designations Christians and Christianity have been obtained by direct succession from them. This is made manifest by the otherwise confused condition of so-called Christian literature, prior to the year when the Council of Nice was held, from which time the old modified Hindoo religion took its present Christian shape.

We will now proceed to show that Peregrinus also called Proteus, was none other than Apollonius of Tyana. It is very certain from what Philostratus says of Apollonius, that he was regarded as the incarnation of the god Proteus, and hence was, by those who took that view of the matter, regarded as Proteus himself. Whether he was called Peregrinus by his followers, is not so clear, for Philostratus nowhere mentions it. It was no doubt a term of derision given to Apollonius, and perhaps by those who claimed to be par-excellence the followers of the Hindoo Crishtau, who were bitterly opposed to him, because of his philosophical innovations and his continued peregrinations while promulgating his doctrines. The primitive Greek Gymnosophists, or followers of Crishtau, were adverse to mingling with the world, or publicly propagating their views, and they were therefore naturally opposed to Apollonius's method, as calculated to cause them injury. Apollonius was not only an Essenian follower of Crishtau, but he was vastly more—a great and indomitable reformer of the religion, philosophy and politics of his time. To no man would the epithet Peregrinus more appropriately reply. If Aristotle's method of propagating his philosophy was properly designated the *peripatetic*, because he walked back and forth while expounding his doctrines; then the method of teaching which Apollonius adopted might be as appropriately called the peregrinetic, and he be called Peregrinus, for he wandered for more than fifty years of his life over the civilized globe, teaching his new reformed religion and making a marvelous impression upon the minds of the people wherever he went.

The story of Lucian, about Peregrinus having been guilty of paricide and other crimes, and hence obliged to flee his country, is rendered absurd by his subsequent admission that he returned to his native town to recover his portion of his murdered father's estate. We are told that the town of his birth was Parium in Mysia. We have very grave doubts whether Lucian called the person of whom he wrote Peregrinus, or stated that his native city was Parium. Dr. Lardner has plainly intimated that Lucian's Letter to Cronius has been tampered with by Christian copyists. Nothing is more probable, if not certain, than that such was the fact; and, that the whole Letter was not destroyed, was owing to Lucian's describing Proteus as a noted Christian. It was not to be expected that any adherent of Jesus Christ would copy the fact that Peregrinus was Apollonius, and his native city Tyana, in Cappadocia. It is a fact, however, that when Apollonius was at *Ægea* studying philosophy with Euxenus, that his father died at Tyana, and that he returned to that city to settle the estate, which was very great. It is equally true that he gave up his inheritance to his brother and the poor of Tyana, and went forth a most penniless upon one of the most remarkable careers of benevolence, that history in any age affords. From these circumstances Lucian, or his copyists, or both, manufactured that part of this most prejudiced story.

The next point to consider is: who were the Christian priests from whom Proteus, or Apol-

nius, learned the wonderful doctrines of the Christians? Philostratus tells us that they were the Wise Men or Gymnosophic followers of the Hindoo Crishtau, whom he visited, and with whom he resided several years, learning the philosophy and religion of those primitive Christians, whose religious system antedated the pretended birth of Jesus, by more than a thousand years. Lucian is made to say he acquired his Christian knowledge by conversing with the priests and scribes near Palestine. It is hardly likely that as keen a man as Lucian was, would be guilty of such a stupid conjecture or statement as that. The priests and scribes near Palestine were Jews, not Christians, and could have imparted, neither to him, nor to Peregrinus, (supposing the latter to have been a different person,) anything about the wonderful doctrine of the Christians. We have here a manifestly bungling Christian attempt at fraudulent interpolation. But now we come to points that leave no possible doubt that it was of Apollonius of Tyana, also called Proteus, of whom Lucian wrote. Of him he says: In a short time, he Proteus, showed, they were but children to him; for he was prophet, high-priest, ruler of a synagogue, uniting all offices in himself alone." This was preeminently the case with Proteus or Apollonius. As we have before stated, on his return from Judea to Antioch, Apollonius was initiated as a member of the Nazarite sect of worshippers of the Hindoo Crishtau, after which they took the name Essenes, and he was chosen as the incarnated embodiment of Kristos, as he was called in Greek, or the perfect or divine man. Nearly two years ago, Ignatius of Antioch, (or a spirit purporting to be him,) who claimed to have been the first Essenian patriarch, said such was the fundamental principle of their religious system, and that their perfect or divine man was to them what the Grand Lama of Thibet was to the Buddhists, or followers of Gautama Buddha. The position therefore of Apollonius, or Proteus, among the Essenian followers of Kristos was that of prophet, priest and law-giver. Lucian tells us that some books he interpreted and explained, and others he wrote. What books were those he interpreted and explained, if not the Hindoo scriptures which related to the Hindoo saviour Crishtau, by the Essenes called Kristos? And what books did he write, if not the Epistles of Marcion's Testament? Lucian tells us Proteus, none other than Apollonius, was spoken of as a god, and was taken as a lawgiver, and that he was honored with the title of Master. This was too much for Dr. Lardner, and he came to the absurd conclusion that "somewhat was wanting hereabout," and he flatly contradicts this undoubtedly correct statement of Lucian. Now it is very certain that Proteus or Apollonius was spoken of and addressed as a divine man or god; he was certainly accepted by millions of his followers throughout the Roman world as a law-giver, for the mighty kings of Babylon, Taxila and India, as well as the imperial rulers of proud and haughty Rome were glad to follow his counsels, as well as the governors of the provinces and cities through which he passed. The title of Master was that which Proteus himself was the most willing to accept, as it partook most of the patriarchal relation. We here come to a manifestly interpolated sentence. Lucian is made to say: "They therefore still worship that great man who was crucified in Palestine, because he introduced into the world this new religion." This has no connection whatever with the sentence or subject matter that precedes it; or with the sentence or subject matter that follows it; as the reader will readily see by returning to that portion of Lucian's Letter, above, quoted from Lardner. We wonder that so competent a critic, as Dr. Lardner, should have overlooked that glaring interpolation. It is a fact, that after Apollonius went to Antioch from *Ægea*, and had been initiated by Ignatius into the Nazarite mysteries, and when he became recognized among them as a divinely endowed and inspired man, owing to his wonderful thaumaturgical and mediumistic powers, and when the people of all Syria and the surrounding countries were greatly excited by the marvellous recitals of his remarkable sayings and doings, Proteus, or Apollonius, was apprehended and thrown into prison to await the orders of the Roman Emperor. At that time Galba was the chief magistrate at Rome, through whom Apollonius was released. The account given by Lucian of the attention paid to Proteus while in prison at Antioch, is no doubt substantially correct; and here we have a matter stated which shows who and what those Christians of Antioch were. Lucian says: "For even betimes in the morning there would be at the prison, old women, some widows, and also little orphan children." What were those people doing there at that early hour? It was the custom with the Nazarite and Essenian worshippers of Kristos, to arise before sunrise, and observe certain religious rules which their Oriental worship of that sun-deity required; hence their early vigils around the prison of their "divine master" as they regarded and called him. It is a well known historical fact that Apollonius was a spiritual medium of extraordinary gifts, and that he saw and conversed with the spirits of men. No one knew better than he that the human spirit is immortal, and it was his knowledge of that great truth, that prompted him to go forth to give it to the Greek and Latin speaking world, regardless of all personal consequences and sacrilegious independent of that, the Hindoos

without exception, believed in the immortality of the soul, and it was taught in all their books. The Greek Gymnosophists of whom the Nazarites, Essenes, and Gnostics were branches, all held to the immortality of the soul; and there is much reason to believe they held to spirit communion with mortals as well. Lucian is made to say: "Moreover, their first law-giver has taught them that they are all brethren when once they have turned and renounced the gods of the Greeks, and worship that master of theirs who was crucified, and engage to live according to his laws." How much of that sentence is, and how much is not the words of Lucian, it is not so easy to say. It is very evident that the first lawgiver is not regarded, as "that master." We think, however, that the reader will agree with us that the words, "and worship that master of theirs who was crucified" have been added by some copyists of Lucian's text. Without those words, the sentence is intelligible, with them there is no meaning to the sentence. The Essenes, of all people that ever lived, were the most indifferent to worldly luxuries, and cared the least for the things of this world, and did hold all things in common, trusting each other implicitly, a thing that no Catholic or Protestant Christians ever thought of doing. But when Lucian intimates that Proteus waxed fat and wealthy by his impositions upon this credulous people, he only shows to what a desperate pass he was driven to find some excuse for assailing his character. Lucian was a soulless materialist, and like the materialists, his hatred of those who had spiritual knowledge of what was true, as to the after life, was as irrational as it was impotent. Thus through the insensate and stupid bigotry of Lucian, and those who sought to use his writings to defeat the truth and establish falsehood, we are enabled to prove that Apollonius of Tyana was not only a follower of Kristos, but that he was the actual originator of the so-called Christian religion, and the author of the Christian Scriptures. We cannot pursue the matter further now, but if any one feels like questioning our interpretation of the Letter of Lucian to Cronius, we will be glad to give them all the space they may ask in our columns for their adverse criticisms. If no one accepts this offer, we will have a right to conclude that none dispute the correctness of our criticisms upon it.

We have thus, through Dr. Lardner's translation of the Letter of Lucian to Cronius, been enabled, not only to prove that Apollonius or Proteus was a primitive Christian, and the recognized leader, teacher and master of the Christian religion, in the first century of the so-called Christian era; but that Lucian, the heathen contemner of Proteus, was the author of the version of the 3d Gospel of the Christian Scriptures.

Appuleius, who lived in the latter half of the second century, tells us that in his time the Essenes, the patriarchal seat of which religious sect was at Antioch in Syria, were the strictest of the strict in following the teachings of Apollonius concerning the reformed Gymnosophic religion of the Hindoos.

In relation to the book called "The Golden Ass," Appuleius tells us it was a poetical romance of a satirical nature, the materials for which were largely drawn from the satires of Lucian. In confirmation of that fact, we take the following reference to it from Smith's Dictionary of Biography, article "Lucian."

"4. Romances. Under this head may be classed the tale entitled *Loquax* or *Onos* and the *Alethous* *retrioris* *logos* a *kai* *B.* Photius is inclined to believe that Lucian's piece was taken from a fable by Lucius of Patrae, but does not speak very positively on the subject. It has been thought that Appuleius drew his story of the *Golden Ass* from the same narrative."

From the statement of the spirit of Appuleius, it would seem that the last of those conjectures was incorrect, and that instead of his deriving the materials of his "Golden Ass" from Lucius of Patrae, he derived them from Lucian. The mistake has no doubt arisen from the mis-copying of the name of Appuleius's hero, which was no doubt in the original Lucian and not Lucius. Here we have another question that has puzzled critics correctly settled by a returning spirit.

Appuleius justly regards the "Golden Ass" as among the least useful of his writings, and speaks of two works written by him in the earlier part of his literary career, while at Carthage, and afterwards corrected by him at Rome, as having been of vastly greater value. In those works Appuleius says he treated of the religious beliefs of his time, and especially of the teachings concerning the Indian and Scandinavian gods. Who can properly appreciate the enormity of the crime involved in the destruction of those works! It is true the spirit does not tell us that he specially treated of the Indian god Crishtau and the Scandinavian god Hesus, and the theological teachings put forth as coming from them; but we may justly so infer, inasmuch as those gods were, in their respective countries, regarded as the representatives of, or the intercessors between the All Father of the Universe and mortals. There is little doubt but that he treated of the Apollonian-Essenian modification of the religion of the Indian Crishtau by the Greeks called Kristos. The spirit tells us that he wrote without prejudice of any kind, and had long been seeking an opportunity to set these matters right.

But we have here disclosed a fact that until now has not been suspected, and that is, that Appuleius was a spiritual medium of remarkable spir-

itual gifts, so much so as to obtain for him almost divine honors. He says that he himself became fully aware of his spirit life, and that spirits could and did return; but his spirituality was of a materialistic character. What he meant by that, we do not clearly understand.

He tells us that in the two books concerning the teachings of religions, he set forth the doctrine that Apollonius of Tyana was a reincarnation of Gautama Buddha; but as a spirit he had learned his mistake, and that Apollonius was simply controlled as a medium by Gautama Buddha, to keep alive his teachings. We have here the undoubted secret of Apollonius's visit to the Wise Men of India, and the distinguished honors conferred upon him by the learned followers of Gautama Buddha. When we recall the wonderful mediumship of Apollonius, we can well understand the influence he would have with those devout worshippers of Buddha, when they found him to be the chosen mouthpiece of their divine master. We can almost picture in our mind the scene that attended the outgivings of that venerated spirit through his beloved and most favored medium, Apollonius, the Cappadocian Greek. It is to the immortal honor of those proud and supercilious Hindoo priests, that they were willing to accept the teachings of the spirit of Buddha in their own most sacred retreat, through the mouth of a stranger to their race and country. Such spiritual tolerance as this should forever stand as a most worthy example for all time, to all people.

And now we come to notice a fact, mentioned by Appuleius, which furnishes the key to unlock the mysteries that attended what has been called the Christianity of the three first centuries of the prevailing era. He tells us that when he lived, every effort was being made by the followers of Apollonius to promulgate his teachings, as they contained all they thought good and useful in all religions and philosophies then known. He tells us that their idea was to promulgate a religion of peace among men, and that Potamon, Ammonius Saccas and Plotinus worked grandly for that end. Oh, what a misfortune it was that the efforts of these great, good and benevolent men were neutralized and defeated by the founders of the prevailing Christian religion! Appuleius tells us in what respect the Eclectic religion of Potamon differed from the Essenian religion of Apollonius; and that it was mainly to be seen in the greater leaning of the latter to the Pythagorean doctrines, while Potamon followed more closely the doctrines of Plato. This is beyond all question the fact, as any one conversant with the teachings of the different philosophic schools of Greece well knows.

Appuleius tells us that the Greek and Egyptian divinities were identical with Christna, Buddha, Pythagoras, Hesus, &c., all of whom were supposed to be the sons of God upon the earth; and meant that they were mediums for the control of departed spirits.

It is impossible, with the time and space at our command, to follow out, to their fullest import, the numerous suggestions of this spirit communication; but from what we have been able hastily to throw together, the reader can to some extent discern its vast significance. In the name of cheated and befooled humanity, we thank the spirit of Lucius Appuleius for that most important and comprehensive communication.

SHILL Soreams!

The Saratoga Eagle, a popular and fearlessly progressive watering-place weekly; unique, didactic, intensely original, salient and sparkling, brilliancy and brevity combined, worth ten times its cost to anybody anywhere who reads and thinks, and has brains to profit by information and instruction. It is enlivened with splendid stories, edifying and enjoyable contributions on the issues and problems of the century, earnest and outspoken editorials, pungent poetry, sprightly and brilliant fashion gossip, banquet or fun, mysterious disclosures, philosophical comment and local laconics, and the novel and immensely popular feature known by the taking title of *screaming!* Best advertising medium in Saratoga, rates, one cent a word, half rates each subsequent insertion. Send one dollar and get the Eagle a year, 25 cents for three months, or 3-cent stamp for specimen copy. Address,

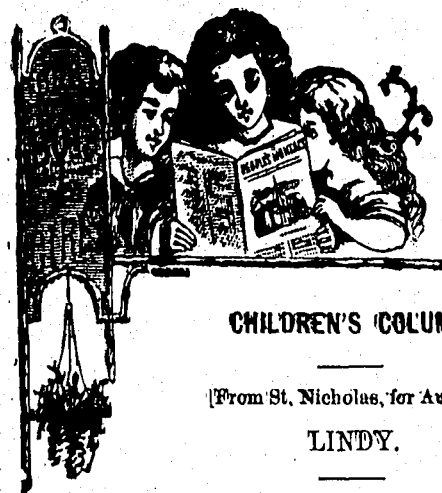
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A Liberal and Important Offer.

Dr. J. W. Walker, of Franklinton, N. C., the able and well known physician, who has attained such notoriety within the last few years on account of his marvelous cures of consumption and rheumatism, in fact he has never failed to cure a case of either, will send MIND AND MATTER, one year, to any one sending him \$3.25 for a package of his consumptive specific. The package is worth \$5.00. Will do likewise to any one sending \$3.25 for a \$5.00 bottle of his Rheumatic Remedy. One bottle cures rheumatism in any of its forms.

Address, J. W. WALKER,
Franklinton, N. C.

We ask our friends everywhere to send us the names and address of any persons whom they think would take an interest in our publication, and we will send them sample copies at once. The spirit communications that are appearing in these columns from week to week, are worth more than money to those who duly understand the value of spirit teaching concerning the varied experiences of the spirit life.



CHILDREN'S COLUMN.

(From St. Nicholas, for August.)

LINDY.

"Oh, Daddy!" cried a clear, girlish voice from the kitchen door.

"Yes, Lindy; what's wanted?"

"Ma wants to know how long it'll be 'fore you're ready."

"Oh, tell her I'll be at the door by the time she gets her things on. Be sure you have the butter and eggs all ready to put into the wagon. We're makin' 'oo late a start to town."

"Butter and eggs, indeed! As if Lindy needed a reminder other than the new dress for which they were to be exchanged."

"Elmer and I can go to town next time, can't we, Ma?" she asked, entering the house.

"Yes, Lindy; I hope so," was the reply. "But don't bother me now; your pa is coming already, and I have n't my shawl on yet. Yes, Wilbur; I'm here. Just put this butter in, Lindy; I'll carry the eggs in my lap. Now, Lindy, don't let Elmer play with the fire or run away. And, Elmer, be a good boy and mind Lindy. Take care of yourselves, children!"

And in a moment more the heavy lumber wagon rattled away from the door, and the children stood gazing after it, for awhile, in a half forlorn manner. Then Lindy went in to do her work, Elmer resumed his play, and soon everything was moving along as cheerfully as ever.

After dinner, Elmer went to sleep, and Lindy, feeling rather lonely again, went out of doors for a change. It was a warm autumn day, almost the perfect counterpart of a dozen or more which had preceded it. The sun shone brightly, and the hot winds that swept through the tall grass made that and all else it touched as dry as the prairie seemed like a vast tinder-box. Though her parents had but lately moved to this place, Lindy was accustomed to the prairies. She had been born on them, and her eyes were familiar with nothing else; yet, as she stood to-day with that brown, unbroken expanse rolling away before her until it reached the pale bluish-gray of the sky, the indescribable feeling of awe and terrible solitude which such a scene often inspires in one not familiar with it, stole gradually over her. But Lindy was far too practical to remain long under such an influence. The chickens were "peeping" loudly, and she remembered that they were still without their dinner.

As she passed around the corner of the house with a dish of corn in her hands, the wind almost lifted her from the ground. It was certainly blowing with greater violence than during the morning.

Great tumble-weeds went flying by, turning over and over with almost lightning-like rapidity; then, pausing for an instant's rest, were caught by another gust and carried along, mile after mile, till some fence or other obstacle was reached, where they could pile up in great drifts, and wait till a brisk wind from an opposite direction should send them rolling and tumbling all the way back. But Lindy did not notice the tumble-weeds. The dish of corn had fallen from her hands, and she stood looking straight ahead with wide open, terrified eyes.

What was the sight that so frightened her? Only a line of fire below the horizon. Only a line of fire, with forked flames darting high into the air and a cloud of smoke drifting away from them. A beautiful relief, this bright, changing spectacle, from the brown monotony of the prairie.

But the scene was without beauty for Lindy. Her heart had given one great bound when she first saw the red line, and then it seemed to cease beating. She had seen many prairie fires; had seen her father and other men fight them, and she knew at once the danger her home was in. What could she, a little girl, do to save it, and perhaps herself and her little brother, from the destroyer which the south wind was bringing straight toward them?

Only for a moment Lindy stood, white and motionless; then with a bound she was at the well. After course was decided upon. If only time and strength were given her! Drawing two pails of water, she laid a large bag in each, and then, getting some matches, hurried out beyond the stable. She must fight fire with fire. That was her only hope; but a strong, experienced man would have shrunk from starting a back fire in such a wind.

She fully realized the danger, but it was possible escape from otherwise inevitable destruction, and she hesitated not an instant to attempt it. Cautionally starting a blaze, she stood with a wet bag in her hands, ready to smother the first unruly flame.

The great fire to the southward was rapidly approaching. Prairie chickens and other birds, driven from their nests, were flying over, uttering distressed cries. The air was full of smoke and burnt grass, and the crackling of the flames could plainly be heard. It was a trying moment. The increased roar of the advancing fire warned Lindy that she had but very little time in which to complete the circle around house and barn; still, if she hurried her work too much, she would lose control of the fire she had started, and with it all hope of safety.

The heat was intense, the smoke suffocating, the rapid swinging of the heavy bag most exhausting, but she was unconscious of these things. The extremity of the danger inspired her with wonderful strength and endurance. Instead of losing courage, she increased her almost superhuman exertions, and in another brief interval the task was completed. None too soon either, for the swiftly advancing column had nearly reached the wavering, struggling, slow-moving line Lindy had sent out to meet it.

It was a wild, fascinating, half terrible, half beautiful scene. The tongues of flame, leaping above each other with airy, fantastic grace, seemed, cat-like, to toy with their victims before devouring them.

A sudden, violent gust of wind, and then with a great crackling roar the two fires met, the

flames shooting high into the air as they rushed together.

For one brief, glorious moment they remained there, lapping the air with their fierce, hot tongues; then, suddenly dropping, they died quickly out; and where an instant before had been a wall of fire was nothing now but a cloud of blue smoke rising from the blackened ground, and here and there a sickly flame finishing an obstinate tuft of grass. The fire on each side, meeting no obstacle, swept quickly by, and Lindy, stood gazing, spell bound, after it as it darted and flashed in zigzag lines over ridges and through hollows, farther and farther away.

"Oh, Lindy!" called a shrill little voice from the house. Elmer had just awakened.

"Yes, I'm coming," Lindy answered, turning. But how very queer she felt! There was a roaring in her ears louder than the fire had made; everything whirled before her eyes, and the sun seemed suddenly to have ceased shining, all was so dark. Reaching the house by a great effort, she sank, faint, dizzy, and trembling, upon the bed by her brother's side.

Elmer, frightened and half awake, began to cry, and, as he never did anything in a half way manner, the result was quite wonderful. His frantic shrieks and furious cries roused his half fainting sister as effectively as if he had poured a glass of brandy between her lips. She soon sat up, and by and by color began to return to the white face, and strength to the exhausted body. Her practical nature and strong will again asserted themselves, and instead of yielding to a feeling of weakness and prostration, she tied on her sun-bonnet firmly, and gave the chickens their long-delayed dinner.

The northern sky was very beautiful that night. The fire itself was too distant to be seen; but the column of smoke rising from it in the then still air was brilliantly lighted, and presented a grand spectacle.

Lindy sat by the window, her new dress in her lap, and her parent's praises still sounding in her ears. She was very tired, but the scene without had a sort of fascination for her, and she could not go to bed.

Half an hour later her father found her fast asleep with the glow from the sky reflected on her weary little face. He looked out of the window for a moment, picturing to himself the terrible scenes of the afternoon, and then down at his daughter. "A brave girl!" he murmured, smoothing the yellow hair with his hand, brown hand—"a brave girl!"

Illinois State Liberal League Convention.

The Second Annual Convention of the State Liberal League of Illinois, will be held in the Union Park Hall, formerly Grows Opera House, No. 517 West Madison St., Chicago, Illinois, on the 15th and 16th of September, 1883.

Ample accommodations at reasonable rates have been engaged for those who attend the convention, at the Park Hotel and Sheldon House, both of which are located in the same block with the Hall.

A cordial invitation is extended to all classes of Free thinkers, and Christians also, to attend this meeting. Come and hear both sides, then judge for yourselves what is right.

John E. Remsburg of Atchison, Kansas, the Free thought orator of the Northwest, has been engaged for this meeting, and many will then have an opportunity of hearing him for the first time.

We have also a number of excellent speakers in the League, whom we expect to be present, and address our meetings.

We hope to make this one of the most successful meetings ever held in this State. It is very desirable that as many of the members of the State League as can, should attend this meeting, as there is many matters of importance that should be attended to at that time. Should there be any who cannot attend, I would say to them that any help they send us will come very acceptable.

I have been devoting my entire time for the past three years to this work, and I have expended all of my own resources, so that I am now over \$200 poorer. And I have expended more than two hundred dollars of my own besides, all I have received, in my efforts to build up our cause in this State.

Our membership is composed of about equal numbers of Spiritualists and Liberals, who are not Spiritualists. Our platform is based on the Principle of Universal Mental Liberty, Justice for all, Privilege for none. If there are any who would like to join our State League, I would say to them, that \$1.00 makes any man or woman a life member of the State Liberal League of Illinois.

I hope to be able to publish a list in pamphlet form, of the membership, giving name and post-office address of each member, and also some other matters in regard to the league work in Illinois; and I want to send such a pamphlet to every member of the State League. But to enable me to do this, I need a little money to pay for the printing and postage. Who will assist me in this matter? Such a pamphlet will go far towards making the active Liberals of Illinois better acquainted. Remember that "in union there is strength." It is only through union that the Church has become such a power in this country. It is in this way that it influences the politics of the country. It was by the power of united influence that it inveigled the Legislature of Ohio into making a law taxing mediums \$300 per year, for exercising their medial powers; while the Christians of the State of Ohio have millions upon millions of dollars worth of church property that pays no taxes; and several hundreds of priests, preachers and religious teachers, dead-heading fat livings out of society, and dead beating their way over railroads and at hotels, etc.; and paying no taxes for exercising their worse than useless calling. All of these favors and privileges are granted to them, not because of any good they do, or that they represent the most intelligent or honorable class of our American citizens; but it is because they represent powerful organizations. Friends of Liberalism, we need organization to protect ourselves against this power that is trying to tear down the tree of liberty. Please to let me hear from you. My postoffice address is Bloomington, Ill.

F. F. FOLLER,

Sec'y State L. L. of Illinois.

Pratt, Ill., August 1st, '83.

We invite the special attention of our readers to the advertisement of Mr. Alfred James, in another column, and recommend them to try these spirit prescribed remedies.

A VERY REMARKABLE SPIRIT COMMUNICATION.

Written by the Materialized Hand of the Oriental Spirit, Saidie, and Independent of her Medium.

Ahurah, we come from the spirit land, with words of good cheer for you, and the workers that are in sympathy with you and us. We will help you all we can. We will not give you froth and scum, but the divine elixir of a higher life—something lasting, pure and true. What we teach will make room in your hearts and lives for all truths; it will make room for the flowers of immortal hope; it will fulfil all prophecies made or given to man, through this our true teaching. It will restore to you your loved ones. This is the True Comforter that will abide in your midst, planting the choicest blossoms of immortal life, leaving the grosser part for those who still adhere to creeds and dogmas, and who will not be untied from the fetters that have bound them for ages, and that will still bind them as long as they have creeds which they can turn and twist to suit their own ideas and principles.

Ahurah, it has not been necessary for you to pass out of the physical body, in order to see us; or to enter spirit life, so that you may understand us; for you are living a spiritual life now. You are helping us as far as a mortal can, giving us what we ask for. In so doing you have performed the first duty of our law, which should be learned by all, and the first to be obeyed; and that law is obedience. We cannot at all times respond to your wishes as we would like to. You know the reason. There are obstructions that must be removed before we can communicate freely. When people understand this, and make the necessary conditions, they will then see the two worlds as one. It will then be one grand Spiritual union, like the ebbing and flowing of the tide. Then you will see the satisfaction of your spirit friends—then soul will meet soul—great minds in spirit life will clasp hands with those of earth life. Then there will be no hours wasted, and our mission to man will draw near its accomplishment, and Saidie and her hand will hide their faces no longer, nor mourn because man is so hard and cruel. Our hearts are growing light—we see the clouds are breaking. The conflict has been great, yet the spirit world will come off conqueror; but no power save the truth will do it, and that we have; and with it we will convert those without conversion. Then you will see man standing pure and free, in an endless sunshine.

But when will the people learn to be truthful and honest? Promises seem to be only idle words, and as long as this is so, it is difficult for us to accomplish the work that is before us. When people come to a seance with doubts, and their minds made up that whatever they may see is fraud, then they will get what they seek, in their distracted imagination. They are so vile and deceitful themselves, that they judge all from their own standpoint. We are sorry for them, and when we come in contact with such persons in earth life, we know their spiritual education has been sadly neglected. They are ignorant of all that makes life grand and beautiful; and for them our tears flow, and in sorrow, because they are so ignorant. If they could only realize what they are doing, the blush of shame would mantle their cheeks, and they would hardly dare look in the faces of their spiritual friends, and could not rest until they had made their peace with us, their spirit loved ones, who have left their homes in spirit life to again mingle with earth conditions, so that we may do them good, and counteract the influences of evil that are daily thrown around them, and learn them to worship nature and nature's God. Some think that true goodness can only be attained by the observance of certain rites and forms. The sooner that is thrown out of the minds of the people, the better it will be for them; for there can be but one result. That takes every spark of human love from the soul, and robs it of all its joys, and makes life a desert and dreary waste.

We your spirit friends come to lift your thoughts and minds up higher. Sincerity should be the aim of all your lives; then you will progress spiritually, and, in time, will find the fountain from which all things good and pure have sprung, and you will find a light to guide your feet where thorns do not grow.

Oswego, Aug. 12, 1883.

The foregoing beautiful and instructive spirit appeal to mortals in behalf of truth, was sent us by our very dear friend and brother, J. B. Fayette, for which kindness we truly thank him on behalf of our readers as well as for ourself. That a spirit should be able to accomplish such a feat of independent writing is wonderful, and shows what the world might receive from the highest spheres of wisdom, light, and love, if the way was provided by mortals for the spirit friends to do what they so devotedly labor to accomplish. To the gentle, loving, blessed spirit who gave that communication, we send greeting, and assure her that we appreciate the force of all she says; and to our brother Fayette we send our congratulations that he has the blessed privilege of communicating with such a spirit teacher and friend. The term Ahurah by which he is addressed, means the chosen or selected one, and is a well merited meed of appreciation.—Ed.]

Mr. F. O. Matthews holds circles every evening except Wednesday and Saturday evenings at his residence 1223 South Sixth St., Philadelphia. Admission 15 cents. Private sittings daily from 9 A. M. to 6 P. M. Terms \$1.00. Mr. Matthews also keeps MIND AND MATTER on sale at his house, and will also take subscriptions for the same.

Special Notices.

MIND AND MATTER can be obtained in Chicago, at the book store of Pierce & Snyder, 122 Dearborn street.

Mrs. Lizzie S. Green, clairvoyant, trance and materializing medium, 309 Longworth Street, Cincinnati, Ohio.

Mrs. Jennings, with her husband, Doctor Jennings, are sojourning at Neshaminy Falls, and can be found at tent No. 27.

We do not keep any books on hand for sale, but we will order them at publisher's lowest prices for any parties desiring us to do so.

Mrs. C. V. Hutchinson, clairvoyant and slate writing medium, will be at Neshaminy Falls, Camp-Meeting during the season. Tent 4.

H. F. BUNGARDT, M. D., Kansas City, Mo., treats patients at a distance, by magnetized remedies. For full particulars address H. F. Bungardt 16 E. 7th St. Kansas City, Mo.

Mrs. Dr. Mary J. Jennings, trance, test, business and healing medium, has removed to Newfield, N. J., where she will give sittings and heal the sick, and examine and prescribe for diseases by lock of hair, in connection with Dr. Jennings. Price, \$1.00.

Mrs. ADELIN M. GLADING will be at Neshaminy Falls Camp Meeting during the season, (except Mondays), at Tent 34. On Mondays she will be in the city at 1710 Francis St.

W. L. JACK, M. D., of Haverhill, Mass., will be at Lake Pleasant Camp Meeting during the month of August, where he will have for sale his Spiritual Remedies. See advertisement.

The Spiritualists and Mediums Meeting, (formerly at 13 Halsted St.), now meets at Shrum's Hall, cor. of Washington and Green Sts., Chicago. Speaking, Reading and tests by Dr. Shea, Miss Mansfield and others.

MAGNETIC AND MEDICAL SANITARIUM.—Dr. J. Dooley has moved his office from 16 E. 7th st., to 1326 and 1328 Central st., Kansas City, Mo. Send for circulars for particulars, etc., to the above address.

JAY CHAAPEL has moved from Rochester to Brighton, (a pleasant suburb of Rochester), N. Y., where he has permanently located for the summer, and where he wishes all communications to be addressed hereafter.

Mrs. S. E. BROWELL, 435 W. Madison Street, Chicago, Illinois, spiritual medium, holds seances Thursday evenings. Private sittings daily. Conducts spiritual meetings 3 P. M. Sundays, at the West End Opera House, 433 W. Wadison St.

MIND AND MATTER is kept constantly on hand at Rush's news stands, Eighth and Race and Franklin and Vine streets, as well as at the post office news stand and the Central News Co.'s corner of 5th and Library streets.

Dr. G. Amos Peirce, 171 Pine street, Lewiston, Maine, keeps MIND AND MATTER, Banner of Light, and other Spiritual papers on hand. Specimen copies free; call and get one. See seventh page for his post office address and advertisement.

We have on hand a supply of the "New Inspirational Songs" from C. Payson Longley, which are on sale at this office. Single songs 25 cts., or six for one dollar. We have also received a supply of the song "We'll all meet again in the Morning Land," with a fine steel plate engraving of Annie Lord Chamberlain, by Sartain. Price with engraving 35 cents, or 4 for one dollar.

Dr. Wm. B. FAHNESTOCK, Wallhalla, S. C., has on hand about 200 copies of his small work upon "Statuolence and Its Uses," and makes the following generous offer. Any person sending him one years subscription to MIND AND MATTER, and one 3-ct. stamp, he will send them the book post-paid, and MIND AND MATTER for one year. Address, Wm. Baker Fahnestock, Wallhalla, S. C.

We have on hand a supply of the "Faraday Pamphlets," which should be read by everybody. Nos. 1, 2, and 3, ten cents each. No. 4, fifteen cents. We also have on hand a large lot of "Rules and Advice," by J. H. Young, including hymns and songs designed for circles—price, fifteen cents. We will supply circles with "Rules and Advice," songs included, for \$1.50 per dozen, post paid on receipt of the money.

MR. AND MRS. JAMES A. BLISS, the well known materializing mediums, left Boston June 5th for Onset Bay. Mrs. Bliss proposes to rest from her labors and not hold seances oftener than once a week, while Mr. Bliss proposes to hold developing circles and sit for magnetic healing and private developments all through the summer season. Their address until October 1st will be Box 112 Onset Bay, East Wareham, Mass.

Dr. B. F. Brown, of Lewiston, Maine, clairvoyant, test, trance and healing medium, has taken rooms at 454 North 5th St., Philadelphia, Pa., where he will receive patients to treat. Give clairvoyant test sittings and hold developing circles. Patients visited at their residences if required. Also treated by mail. Accommodations for patients visiting from out of the city. One of his principal phases is the treatment for obsession, his guide (Dr. J. Bonney) having had remarkable success, through him, in the treatment of such cases. We advise all who are afflicted in such a manner, to call on or consult with him. Testimonials can be furnished of the many remarkable cures which have been effected through his organism. Office hours 10 A. M. to 8 P. M.

Wicket's Island Home—East Wareham, Mass.

This institution will open on July 1st, proximo, for visitors.

Invalids and others will find this one of the most healthy places on the American continent. Situated high above the surface of the beautiful Onset Bay; surrounded on every side by beautiful scenery; the atmosphere heavily charged with ozone; sea bathing; vapor and medicated baths; electric and massage treatment; lectures on spiritual philosophy, hygiene; these are some of the many advantages which this institution affords for those needing rest or medical treatment, or who seek the most advantageous recreation. The facilities for recreation upon the water cannot be surpassed. The opportunities for sailing and fishing are all that could be desired.

Special arrangements can be made for learning the electric and metaphysical sciences. There is an extensive library of medical and liberal works, dissecting manikin, physiological models and charts, and every advantage for improving both mind and body.

Seances for spirit communion and the development of mediumship will be held, and everything done to assist the spirit world to return and manifest their powers for the good of humanity, mortal as well as spirit, that can be done, under their direction. Rooms, cottages and grounds for tents to let.

For further particulars, address with enclosed stamp, DR. ABIE E. CUTTER, Onset Bay, East Wareham, Mass.

"One thing I found out, and that is, that the camp meeting association is deeply in debt, and considering the known popularity of that place for the last ten years, the large amounts of money received must have been spent for some other purpose than the payment of those debts; and the question is now being asked, by whom and for what it has been spent?"

"Among those who voted to sustain the Bundyite directors and to slander you, were the following persons: Mrs. Dr. Brigham, a medium; Mrs. Mary Cushman, the musical medium; Amanda Bailey, a superannuated public singer; A. H. Daily (called Judge); Mrs. George Dillingham, a medium; Mrs. Dunforth, the Philadelphia mischief-maker, answered with a loud voice, 'Yes'; Mrs. Julia A. Dawley, a recent convert to Spiritualism, and an amateur writer for the *Banner of Light* [And we add, a graceless and impudent imposter upon our own good nature.—Ed.]; Mrs. Vienna Goodwin, once a pretended lover of mediums and MIND AND MATTER; Lessie N. Goodale, a medium; Prof. (?) A. H. Huse, a Boston fortune-teller [Which is the same as Professor of Humbuggery.—Ed.] who has an office in the *Banner of Light* building; W. L. Jack, M. D.; Dr. W. A. Towne and wife; Sue B. Fales, Mrs. A. E. Cunningham, Dr. Henry Slade, Mr. Mayo Steers and Mrs. Clara Mayo-Steers, and L. A. Plumb; all mediums. C. Payson Longley, the musical composer, also voted with your slanderers. [This man, if he can be called a man, has been advertised by us gratuitously for the past year. We close our generosity in that quarter with this additional notice of his merits.—Ed.]

"Maud E. Lord took a seat upon the platform from the first part of the meeting, and when her name was called, answered with a loud brazen voice, 'With all my heart, yes.' [We feel complimented that this notorious hussy should be among our enemies. She is the congenial affinity of Beals and Bundy, and when that is said enough is said.—Ed.]

"Dr. E. A. Smith, President of the Burlington Vt. Camp meeting Association, and Dr. J. D. Moore, answered 'Yes,' and the latter said he had a vision that the great wall that had been built up around the mediums by MIND AND MATTER was now battered down, and that those mediums were now at the mercy of their enemies. [Poor fool! And he believed in that vision! Well, that only shows what fools Bundyism makes of those who fall under its infernal influence. We wonder how the vision looks to him now?—Ed.] Anthony Higgins, the Jesuit spy in the Spiritual camp, was bold enough to avow himself a Jesuit before the whole meeting, in the following words: 'It is customary for Jesuits to respond 'Aye,' but on this *Bliss* ful occasion I answer 'yes.' [If Higgins is the Jesuit, he says he is, we advise that brotherhood to consign him to the limbo of their convicted fools and failures. He does not seem to have sense enough to be a servicable knave. He may, however, have brass and impudence enough to compensate for the other defect. Higgins is in his proper place among the Jesuit enemies of Spiritualism of the 'Heavenly Court' at Lake Pleasant.] A few others might be named, but I failed to note down their names at the time.

"I think that the Bundyite meeting has done one good thing, and that is, that it has pulled the mask from the faces of some of the pretended friends of Spiritualism, and we may now know just where they stand. L. L. Whitlock voted 'yes,' but only to save off the fight until the election of officers. Bundy, from his special telegram to the *Journal*, seems very dissatisfied with Whitlock's action, for the simple reason that he is too much of a man to bow the knee at the dictation of the Bundyite opposition to Spiritualism. I hope, now that as he has such good reason for doing so, that he will put himself on record against these defamers of the character of himself and other true friends of Spiritualism. My interest in your hard fight with Bundyism deepens, and I feel that I can hardly wait for MIND AND MATTER to come to hand from week to week. I am, for one, ready at any time to stay up your hands in every way I possibly can."

We are greatly indebted to Mr. Bliss for giving us the facts above set forth concerning that attempt of John C. Bundy and his tools, Beals, Fletcher and company, to repeat the infamous outrage perpetrated against us last year in a more contemptible and fraudulent form. That such people as A. H. Daily, Mrs. Dunforth, Julia A. Dawley, Mrs. Vienna Goodwin, A. H. Huse, Henry Slade, Mrs. Clara Mayo-Steers and Mayo Steers, C. Payson Longley, Maud E. Lord, E. A. Smith and J. D. Moore should side with the lying slanderers of ourself, is natural, and just what might have been expected from people who delight in association with such cattle. The mediums who took part in those proceedings, whose names we have not associated with those vile endorsers of the slanders of the Bundyite denizens of the "Heavenly Court," we charitably regard as poor, weak sycophants, who sought to curry favor with those who had it in their power to help or injure them, and this most unjustly, at our expense. Did we believe otherwise, they would have our contempt as well as our pity. Perhaps some of those we have classed separately are entitled to the same charity at our hand, but we will only believe so when they show some sense of shame for their vile conduct.

How matters have proceeded since that meeting at Lake Pleasant (which, after this, may be regarded by the Bundyite crew as *Lake Unpleasant*), we gather from the *Springfield Republican* (Mass.), of Monday last. It will thus appear what a "jolly lot" of lying hypocrites our principal slanderers, Bundy, Beals and Wheeler, are:

A BREEZE AT LAKE PLEASANT—THE FREE LOVERS SEEK A HEARING, WHICH MAKES TROUBLE IN THE CAMP.

There was music in the air at Lake Pleasant yesterday quite different from the harmonious strains of the Fitchburg band. Five thousand people gathered in front of the speakers' stand at 2 o'clock to listen to Edward S. Wheeler of Philadelphia, who has long been regarded as one of the very best lights of the fold. He was introduced by President Beals and began his speech very tamely. All of a sudden, however, he launched into free-love doctrines. "If," said he, "the Fitchburg railroad company forbids our saying anything at the peril of a revocation of our lease, by my God in heaven I will come here at midnight, at the peril of my life, and say what I please, and bid the Fitchburg railroad company do its damndest!" He went on for a few minutes in the same strain to the evident disgust and anger of a part of the audience and the joy of a

few, who appeared to be expecting something unusual to happen. The lecturer then proceeded to talk in general terms for about half an hour. At the close of his address, President Beals arose and made a few remarks which drew lightning from the spiritual sky. He said that he had listened in astonishment to the first part of Wheeler's lecture, and he felt called upon to make some explanation. He then gave the history of the camp and the trouble that has arisen over free-love doctrines resulting in the libel suit last year, adding that last Monday's vote showed that the directors are supported by a majority of the association. He then charged Wheeler with using his opportunity to make a political speech to influence the election to-day; that he was in conspiracy to help the free-love element, ending off by denouncing him.

"Meanwhile Wheeler had remained on the platform, and when the president had finished he remarked, 'That's all gammon, Brother Beals.' Beals: 'No, it isn't either, you know what I say is true.' Wheeler, stepping forward: 'Will you let me say something?' Beals: 'No, sir! Sit down, sir, you have said enough.' Wheeler, rushing past Beals, 'I will say something.' Then the crowd shouted, 'Wheeler, Wheeler.' He then denied the charge of conspiracy, amid great excitement, and Bundy, standing near the platform, said, 'It's a lie, and you know it.' Wheeler: 'You're a gentleman.' Wheeler then stepped back, and Bundy rushed upon the platform, saying: 'Beals, let me have the platform a moment.' He tried to speak, but the crowd refused to listen; and kept shouting, 'Wheeler.' Bundy managed to say that there was a conspiracy, and that Wheeler was privy to it, when a man in the audience rose and shouted, 'It's a d—n lie, and I hurl it at you as you gave it to the audience!'

The crowd then began to get up and nobody seemed to know what was coming next. Finally Bundy withdrew, and after two songs, Beals dismissed the audience. A test medium was announced to give an exhibition, but he came forward and said that the turmoil had driven the spirits away. Great excitement prevailed in camp through the evening. Wheeler was advertised to speak in the forenoon, but pleaded sickness, and Mrs. R. Shepard Lillie, of Philadelphia, spoke instead. After his (Wheeler's) afternoon speech, his opponents claim that the whole affair was arranged for political effect. The one topic of conversation during the evening at the hotel, tents and cottages, was the break yesterday, and its probable effect on to-day's election. There was a great crowd of arrivals Saturday, so that yesterday the hotel and cottages were overflowing with people, large numbers being obliged to find accommodations in Greenfield. The failure of the illumination Saturday night, grievously disappointed the crowd. The managers were too much afraid of fire to attempt it. The jam of humanity on the paths and verandas, made a passage at times impossible. Yesterday's trains brought additional thousands, and between 10,000 and 15,000 were on the grounds during the day. The order was good, the police quietly caring for the few "drunks." Many visitors remained over night expecting fun at the annual meeting this morning.

Edward S. Wheeler, who led off in that Bundyite row, by attempting to publicly proclaim the prevailing sensuality among the votaries of Bundyism, was the volunteer witness who went all the way from Philadelphia to Greenfield, Mass., to help, by lying about us, to save our slanderers from just punishment at the hands of the State of Massachusetts. He was the moral beauty of whom John C. Bundy wrote in the *Journal* of April 21st, 1883:

"One of the witnesses for the directors, and who was on hand to testify to Roberts's character, but whose testimony was not needed (most fortunately for the intended perjurer), gives his opinion of the man in the following comprehensive language: 'I once was in doubt whether Roberts was a knave or a fool, but finally concluded he was a fool. Now I consider him a thousand times greater fool than I did, and a bigger knave than fool.' The man who thus defines his opinion is personally known to the visitors at the various camp meetings in New England and Pennsylvania."

The "sap-head" who said that of us, is the same fool that has managed (as we believe, under the influence of spirits who have concluded to put an end to such antics by inciting this fool to do their work) to make Beals and Bundy show the hand of hypocrisy they were playing to injure, if not silence the only pen that has for the past five years been exposing their infernal treachery to the cause of Spiritualism. Here we have these three moral pinks of Bundyism, disturbing the public peace upon their camp ground, on Sunday afternoon, and creating the greatest disorder among the thousands of people there assembled, hurling the epithets of hypocrite and liar back and forth between them in loud and passion-crazed voices, and bandying the lie with the disgusted lookers on. Here we see Beals attempting to exercise his official authority to set Wheeler down, and Wheeler defying his authority, the people assembled sitting down on Beals and letting Wheeler take possession and run the camp. We have the editorial slanderer of ourself, Bundy, giving the lie to Wheeler before thousands of assembled women and children, and in turn being denounced as a damned liar by one of the outraged attendants, while he stood upon the platform trying in vain to get a hearing. This was refused him, and he was hissed and hooted from the presence of the outraged audience. A more disgraceful scene was perhaps never perpetrated in the presence of a camp meeting audience. It is useless for these Bundyite liars, as they pronounce each other to be, to think to injure the cause of Spiritualism by any such Jesuitical methods. The public understand the moral rottenness of the whole Bundyite crowd and have too much decency to attempt to saddle it on Spiritualism. We will wait and see whether Beals and his associates, in the interest of the peace and good order of Bundyite camp meetings, will get together and "whereas and resolve" that one

Edward S. Wheeler, the notorious "blather-skite," by publicly advocating free love on the Lake Pleasant Camp Meeting platform, instead of privately advocating and practicing it to his heart's content, did so to create discord, and to turn the soft pate of Beals and make him, as president, an ass of himself, if not something even more silly, a President without power to keep decent order; and that John C. Bundy, incited by the devils evoked by Wheeler and Beals, to denounce his dear and beloved quondam friend and fellow-slanderer, E. S. Wheeler, a liar before thousands of women and children, thereby covering himself with eternal disgrace; therefore, *Resolved*, that he be expelled from a camp ground that he and his satellites have turned into a mundane Pandemonium. This they will do if there is any honesty or sincerity in their efforts to do us public injury, without any real cause given by us for them to pursue that disgraceful and outrageous course towards us. Surely

"Those whom the 'spirits' would destroy
They first make mad."

We pity the Spiritualists who were compelled to witness that culmination of Bundyism, and who, for the time, are compelled to tolerate such an intolerable condition of Bundyite infernalism as is now in the ascendant at Lake Pleasant. When John C. Bundy has been driven from the presence of a Bundyite crowd in the manner he was on that occasion, it is about time to make up his mind to hide himself in the smallest hole of the "Heavenly Court" rendezvous, and stay there to be forgotten of men, but not of his own outraged soul. Retribution is slow in coming, sometimes, but it is ever sure. It is for that reason we are sure of the triumph of right, and the utter annihilation of wrong.

As we close we have not heard the result of the election of yesterday, but whatever it may be, it is of little consequence, for Bundyism is doomed to entire destruction. Nothing can save it, and with it will go the moral rottenness that has too long been permitted to pollute the stream of pure Spiritualism.

The Oahspe Muddle.

Editor of *Mind and Matter*:

DEAR SIR:—My attention was called to an article in the *Banner of Light* (Aug. 11th), aiming evidently to revive the Oahspe trade, for which purpose its author deemed it convenient to use my name, and used it in such a way as to make me feel in honor bound to protest against it. The article I refer to is entitled "Oahspe Criticism," etc., and is signed Selig Solomon, address 222 West 35th street, N. Y. city. The mention of my name reads thus: "I agree with Cetlinski that Oahspe is written in a superior style of voice which we have not heard for centuries."

Now, Mr. Editor, I knew how I was misunderstood by many of the readers of my "Impressions about the Oahspe phenomenon," published in the *Banner of Light* of May 12th, and being misunderstood, I was ridiculed by some, and even suspected by you, Mr. Editor, as having been inspired by some impure motive. When a proper opportunity was finally offered me to explain, I did not hesitate to define, before the eyes of the intelligent readers of your own paper, the point in the Oahspe complex, upon which we differ, and I was satisfied to let the matter rest there.

But here comes a new contributor to Colby's paper, who puts in my mouth such a nonsensical and utterly absurd phrase, as quoted above, with the unpardonable intention to misrepresent me.

As I am accustomed always to meet any adversary face to face, I went first to have an interview with the author of the article in question, hoping to get an amicable adjustment by inducing him to correct, in some way, his misstatement in my behalf; but I found, to my surprise, that any person by that name has never lived in that house, nor was he known in its vicinity. I have then to deal with a pseudonym, and it remains for me but to seek justice at the hands of publicity. Of course it would be useless for me to seek it at the hands of the editor of the *Banner of Light*, as it runs counter to his purpose in giving circulation to my adversary's misstatement. I therefore take the liberty of having recourse to your well-known impartiality and fearlessness, with the request that you may accord me some hospitable corner in your estimable paper for a short analysis of Mr. Selig Solomon's statement in my behalf, for my own justification and for the benefit of those Spiritualists who take an interest in our controversy about the Oahspe phenomenon. The time has not come yet for me to submit to the public my intimate views of the Oahspe-complex, resulting from a thorough analysis of that part of its contents which contain, in my opinion, genuine communications from disembodied spirits, in connection with numerous other spirit communications produced by various incomprehensible methods.

I think that I have already thrown out sufficient hints on that subject in the last part of my article in the *Banner of Light*, May 12th. For the present I must be allowed to confine my attention to Mr. S. S.'s statement. He makes me say that "the Oahspe is written in a superior style of voice we have not heard for centuries." Now, the fact is, firstly, that the voice which I believed as coming from among the leaves of the Oahspe-complex is the voice of a pure and exalted monotheism, as conceived by all true faithists long before, but which became more potent and general among mankind, since the Sinaic Revelation, and during the progress of the Messianic epoch from the days of Isaiah until the outpourings of revealed truth in our own remarkable age, and that whether I was right or wrong, I clothed, I said, my impression (the voice) in a language "as different from that of the Oahspe as day is from night," and I certainly did not there accord "superiority of style" to the Oahspe. Secondly: Even if Mr. S. Solomon should have believed to hear the same voice of a pure and exalted monotheism coming from among the leaves of the Oahspe, he should not forget that Dr. Newbrough, the medium of the Oahspe phenomenon, has publicly (*MIND AND MATTER*, June 21) denied the voice, and declared emphatically that if such a voice was to be heard

from the Oahspe, he, the medium, would accept the MIND AND MATTER's editor's criticism condemning the Oahspe as a *disgrace* to Spiritualism. It would not be fair on my part to suppose that Rabbi S. Solomon, in speaking of the superior style of voice, etc., refers to Dr. N.'s conception of the Oahspe spirit as being that of old polytheism and its monstrous worship of the gods and goddesses, the offspring of an unknown Jehovah and his spouse, the primitive virgin, who walked our earth long before men and beasts were created. (See Oahspe).

To what purpose was then my name connected with a superior style of voice, etc.? A few glances at the other contrasts of our pseudonym's article will suffice to reveal the personal character of the real author. As a philologist, he declares that the word Bible comes from the "Hebrew Saphar." (So does the word "sausage" come from the German "wurst," the expression "Bible of Bibles" comes from the Hebrew "Siphraha," (a Hebrew of his own coinage unknown to the venerable author of the Old Testament. As a mathematician, he declares Euclid dictatorial, and even every solution of a mathematical problem to be dictatorial. As a scientist and philosopher, he declares (excathedra, of course,) that all those long exploded cosmogonic dreams of ancient poets and the mythological phantasmagoria of the darkest ages, as piled up pell-mell in the Oahspe complex, but especially in the contents of the so-called "cosmogon," are far superior to the glorious conquests of modern science, by reason of the former's simplicity, and it being easily proven to our senses. Verily!!! Reverend Jasper of Virginia, was not the last fool when he preached to his dusky audience not to listen to the pretensions of science, proving that our good mother Earth is moving around the Sun, while the contrary is the truth as proven to our senses.

B. L. CETLINSKI,

158 W. 24th St., N. Y. City.

NOTES OF PROGRESS.

BY OLIVIA F. SHEPARD.

Editor of *Mind and Matter*:

I have never before felt so great spiritual power surging through your editorials, as through those in last week's number, though it has often been very wonderful! You did not go to camp meeting, but innumerable hosts of spirit workers seem instead to have brought their camp to you.

I was intensely interested in what you wrote concerning organization and shall wait eagerly for your further inspiration on that subject. In whichever way I turn among the mediums, I see evidence of a remarkably intensified influx of spirit power; and how to make the best conditions for its reception and diffusion, is the leading question of the hour. The first rap at Hydesville sealed the death warrant of the era of repression, and at the same moment ushered in the sublime new era of expression. Grand and significant as this has been for man, it is immeasurably more so for woman, whom all the dogmas and superstitions of Christianity have combined to hush to utter silence, lest her naturally finer spiritual perceptions should voice themselves in protest against the monstrous tyrannies they have imposed upon the race. Now woman's lips are opened, and as by degrees she learns to speak inspirations, all human dynasties will tremble at the truths she utters, while all the friends of human liberty will rejoice with joy unspeakable; and let me say again that no living mortals have done so much to remove the debris of the rotten timbers of Christianity from woman's path of progress as yourself and Alfred James, and your co-workers in the office. I feel this morning like sending a hearty vote of thanks and gratitude to every one of you, not excepting the humblest printer.

To me the history of Modern Spiritualism is the history of organization, but its methods of organizing have been so really and entirely scientific, and so thoroughly and widely different from those with which we were before familiar, that we seem to have failed to recognize them as being such. I have been accustomed to think of the first circle held, and each succeeding one, as being more or less completely organized spiritual societies, in proportion as the positive and negative forces of the circle, were more or less completely equalized. How shall we raise and employ material means for enlarging and extending these circles or societies, by providing for the sustenance and transportation of mediums, (who I foresee will need in the near future to change locality quite often), as well as pleasant rooms for operating, is a question which needs all the suggestions you can give us.

Spiritualism is primarily pre-eminently practical and constructive, and secondarily destructive or iconoclastic in its manifestations, using iconoclasm simply for the removal of obstacles to its constructive work.

Those who talk and write of your labor as an editor as being warlike, aggressive, iconoclastic, wholly, have interpreted your purposes and inspirations, entirely different from what I have divined them. I see that revelations of light are flashing in upon you which will soon show you, through your pen, to the world as one of the most highly inspired constructors of the age. As you have encountered brambles, footfalls, snares and serpents in your protecting, forward march, with mediums, you have resolutely and without stopping to calculate the personal inconvenience to yourself, taken conscientious care to see they were removed. Mediums are more and more appreciating this, as they understand more clearly what you have been doing for them; and from them you will yet receive such made of gratitude as will compensate you for all you have endured in their behalf. I write these things in no spirit of fulsome flattery, (as I believe you understand), but in simple justice to an honest, earnest, unselfish, and highly inspired worker, who has been more strangely misunderstood and misrepresented by the majority of Spiritualists than any other I have known. I feel like quoting for you, and mediums in sympathy with you, those beautiful lines of Richard French:

"Be patient! O, be patient! though yet our hopes are green,
The harvest fields of freedom shall be crowned with sunny sheen.
Be ripening! be ripening! mature your silent way,
Till the whole broad land is tongued with fire, on freedom's harvest day!"

THE PEOPLE'S SPIRITUAL MEETING OF NEW YORK CITY.

Attracted by the name of this new gathering, I found myself yesterday for the first time inside

its modest hall; it was indeed the first spiritual meeting of any kind I have ever attended in New York City, and the first for nearly one whole year anywhere, which fact must be my apology (if one is needed) for my enthusiasm. As I was in advance of the hour designated, I found only three persons present; but as two of those were reading MIND AND MATTER, I felt immediately at home. A trifling fact, that may appear to some, but it was most significant to me. One of the readers (a German gentleman whose name I did not learn) went to the organ and played such a voluntary, while the people were coming in, as my soul has not been refreshed with in many years. As his inspiration increased in power and other mediums, each with their spirit band, arrived, the hall seemed about to burst with spirit influence. This was so perceptibly augmented when Mrs. M. E. Williams, the materializing medium, came in, charged to repletion with vigor, cheer and spirit power, that I was truly glad to hear the chairman announce, on opening the meeting, that a more commodious hall (Frobisher's, 23 East 14th street,) had already been secured, and that meetings would be held there on next Sunday (Aug. 28) at 2:30 and 7:30 P. M.

Mrs. Williams is to make a brief trip to Canada, and will resume her materializing seances at 402 West 34th street, on the 1st of September, when I dare prophesy more startling manifestations will occur than have yet been seen there, surprising as were those that many of us have witnessed. I was delighted to see the opportunity afforded by "The People's Spiritual Meeting," for the development, through untrammelled expression, of mediumistic gifts, and I feel certain that much good will be accomplished if its present liberal methods are adhered to. Original poems were recited, many interesting facts of healing and other valuable mediumistic labors were related, spirit forms described, and a silent healing circle held for a few moments, for the purpose of transmitting healing, from the mediums assembled, to a lady who was unable to be present and who was suffering greatly.

DR. J. R. NEWTON.

I have seen no announcement in MIND AND MATTER of the passing to spirit life of this veteran and successful healer. My friends the healers, Mr. and Mrs. Gale, of 15 School street, Yonkers, were present at his funeral in New York City, on the 10th of August. They relate that in closing the exercises, a lady medium (Mrs. Spencer, I think) was controlled by Dr. Newton, and that he urged others to take up his work where he had laid it down; and promised that where those desiring to develop healing power would form circles for that purpose, and invite his co-operation, he would be with them to assist them all he could. I have already seen his promise verified in a manner which I am not yet allowed to publish, but of which I shall be glad to write you when permission comes.

Joyfully and steadily the grand work is advancing, despite all opposition and all fears.

"Evil comes and evil goes,
Let it move us never;
For the good, the good it grows,
Buds and blossoms ever."

Yonkers, N. Y., Aug. 20, M. S. 36.

Published by Special Request.

PHILADELPHIA, June 14, 1893.

At a seance with the instrument, Miss E. B. Dick, No. 204 Spruce street, General Andrew Jackson, ex President of the United States, and Nicholas Biddle, ex president of the United States Bank, presented themselves to the clairvoyant eye of the medium, when Jackson said: "Your banking system is defective. While the note-holders are protected the stock-holders are not. You must have a United States Bank of Deposit and Discount, the Government to issue all the money, but no notes of a less denomination than ten dollars; a stock and share institution, so that any person may become an owner of its stock, and share its dividends; its issues to be a legal tender or all debts. Let the capital be fifty millions, with the privilege of increasing as the population increases. You can place the parent bank in Philadelphia, in the Keystone State, distributing its capital pro rata to population, establishing a bank in each State; the president of each branch to be a director in the parent bank; a two-thirds vote of those directors shall be required to make changes in the administration of its affairs; with an ample supply of coin on hand at each bank at all times, to redeem its paper issues. No United States President shall have the power to veto it, because circumstances may place a weak or unqualified man in the chair of State. Let the capital stock be divided into fifty sections, which will give ten thousand shares to each section of one hundred dollars per share.

For the better security of shareholders, the original number on the certificate of stock, as first issued, shall ever be retained and continued without regard to the numerous transfers which may become necessary by the sale of any section or part of a section, so that each holder will understand what he holds, as in real estate, and thereby preventing loss to the shareholders by an over issue of stock. Thus, Mr. A. B. is entitled to twenty-five shares of the capital stock of the United States Bank, fifth hundred, one to twenty-six, section one. This Bank to become the controller of the currency of the country, and eventually reduce the interest rate to three per cent., which will be a fair amount, to be paid by the general producers for the use of it. This need not prevent the establishing of other banking institutions; and further, this Bank may be the golden cord to bind these States together when other means would fail.

ANDREW JACKSON and NICHOLAS BIDDLE.
To J. SMITH HARRIS, No. 649 Marshall Street, Philadelphia, Pa.

Cordial Approval.

CAMP MT. PLEASANT,
CLINTON, Iowa, Aug. 19, M. S. 36.

Editor Mind and Matter:

Just read your editorial on organization, and it fully meets my mind. While realizing thoroughly the value and effectiveness of organized action, I have ever stood aloof from almost all associations and combinations, for the reason that the grand and necessary objects specified in your groundwork were either not mentioned or made secondary to matters of other individual interests as the aping of popular absurdities. I think Spiritualists must see the correctness of your position and join you from every direction heart and hand. Publish this if you like. For myself, I exult in the privilege of working on such a basis.

H. W. BOOZZER.

THE WORK OF ONE MEDIUM.

What Spirit Music Has Accomplished for Spiritualism.

Spiritualists are often assailed by scoffing sceptics with the bold demand, "Give us something that is useful and original—something that will cause the world to stop and listen and respect." During the past few years there has been a great, but a silent work going on in the ranks of the leading journals which have been long accustomed to sneer and abuse the most powerful mediums. It seems that at last such newspapers as Watterson's *Courier-Journal*, the *Chicago Inter-Ocean*, the *Chicago Times*, Don Platt's *Washington Capital*, the *Cincinnati Enquirer*, and many other representative papers in different parts of the country, many of which denounced mediumship in the most scurrilous manner, could not do less than pay their complimentary respects to the vocal and instrumental music manifested at the seances of Mr. Jesse Shepard. The most remarkable work done in this regard was accomplished by this unrivaled phenomenal artist in Chicago, Cincinnati, Louisville and San Francisco.

Spiritualists have no idea of the scope and universality of this wonderful work. No one who has not followed close the vast good wrought in orthodox and skeptical materialistic circles can have an adequate conception of the triumphal effects produced by Jesse Shepard's unparalleled gifts. In Louisville, two of the most acute and critical reporters were sent by Henry Watterson to investigate the phenomena. One reporter was not considered sufficient, because if one happened to be overcome by the rapturous harmonies of Mozart, Malibran, Meyerbeer and Grisi, the other would be able to explain away the manifestations in a manner quite satisfactory to his companion.

The *Courier-Journal* among other things, says: "One of those marvellous things which every one can appreciate, but no one explain, is the musical seance of Jesse Shepard. He is a young man, very tall and well formed, with a handsome face that once seen will never be forgotten. A rather long but finely formed nose, small well shaped mouth, shaded by a heavy black moustache. His features are clear cut, but the chief thing about his face were his eyes, which were unusually large, with a dreamy look. * * * Mozart was announced. He began to play, and when the first note was struck it was evident that a master hand had touched the keys, and never was such music heard by any one in the room. The phenomena was actually superhuman. By whatever power it was done, the name of Mozart was done full justice to."

Thus was the representative newspaper of the South made to print the plain, unvarnished truth concerning the seances held in Louisville. The *Atlanta Constitution*, the leading paper of Georgia, and one bitterly opposed to Spiritualism, gave these spirit concerts half a column, in which it stated that the music was far superior and grander than any ever heard by the most famous artists in that city.

Perhaps the most remarkable part of it all is, that these successes everywhere are gained without pompous advertising, and without flaming hand-bills of any kind.

There is one element which is always assured of success all over the civilized world, and that is the element of real art and genius. "It makes no odds," as the Rev. Dr. Kallach remarked, "how the music is produced, so long as it is worth paying to hear, and that it is sublimely thrilling in its effects on critical people."

Mr. Shepard held seances at the residence of Wilbur F. Storey, founder and proprietor of the *Chicago Times*. The seances were strictly private, and embraced the varied phases of Mr. Shepard's mediumship, such as vocal and instrumental music by Gottschalk, Thalberg, Beethoven, Sontag, Kate Hayes, and other eminent singers and composers; tests by the independent voice; physical phenomena, such as the materialization of spirits, who walked and talked and danced during the playing of the piano; the making of wine from fresh grapes during the seance, etc.

Mr. Storey opened his columns to Prof. Henry Kiddle, who wrote a series of twelve articles for the *Times*, in which he described with great minuteness the various phases of Mr. Shepard's universal mediumship. These articles covered a period of three months, and were read with avidity by a large class of persons who had never taken an interest in Spiritualism. Orations, essays, and test dissertations were published by Mr. Storey without reserve or the slightest qualification whatever. There was no mistake in the work done in the columns of the leading paper west of New York City, and the good done can scarcely be appreciated by mortals, who only look at the visible and successful efforts of spirit bands working for special objects. The publication of this series of trance orations through Mr. Shepard was a surprise to every one acquainted with the skeptical character of Wilbur Storey.

For the first time in his life the close-fisted and critical editor sat down and penned an editorial in favor of a medium as follows: "Mr. Jesse Shepard is beyond comparison the most wonderful musician in the world. His music is phenomenal. To hear his concerts is an event in one's life. The *Times* can bear witness to all that has been said concerning them."

At another time Mr. Storey wrote an editorial concerning Mr. Shepard's remarkable work with Professor Kiddle, giving the whole subject the most considerate and appreciative notice.

The sectarian and clerical *Inter-Ocean* was obliged to follow suit with an editorial calling attention to Mr. Shepard's musical gifts, and advising its readers to secure his services for concerts. Everywhere it has been the same. The *New York World*, which all along treated the subject of Spiritualism with ridicule and contempt, devoted a column, giving a description of the work done by Mr. Shepard at Professor Kiddle's residence. The *Cincinnati Enquirer* published an address on the political outlook in America, with the remark that if all communications were as sound and logical they would not hesitate to publish them. This happened at a time when the editor was heaping abuse on the heads of mediums and Spiritualists, without fear or favor.

In Washington all the newspapers, without an exception, sent reporters to write about the wonderful music to be heard nowhere else. The *Daily Republican*, *Chronicle*, *Star*, *Gazette*, *Capital*, and others, gave notices which could not have been better had they been written by avowed Spiritualists.

While in Washington, the nuns of the Convent of the Visitation sent Mr. Shepard an invitation

to give a select concert in the concert room. At the appointed time a hundred nuns appeared at the door, and entering the hall took seats, one row above the other, at the farthest part of the room from the platform containing the piano. It was a unique and wonderful sight. The greatest inspirational artist of the age appearing before the nuns of one of the most famous convents in the world. There was but one other male person present beside the medium. The Mother Superior first requested selections from one of the most difficult and classical operas, after which she took a seat with the rest and waited for the first notes of the divine Sontag. At last came the slow, melodious, soft accompaniment, then the rich, full, sympathetic notes of the great prima donna burst upon their ears, at first gradual, then with firmer tones, then with greater power and more fervor, until finally the whole convent seemed to widen into a vast cathedral, the piano taking on the effects belonging to an organ, and mingling with the marvelous voice of Sontag lifted the listeners to the confines of that land where they expect to go after the death of the body. It was spiritual success rare indeed in this age, and one long to be remembered.

Mr. Shepard was then invited into the beautiful chapel. Nothing would do but he must give the enthusiastic nuns an organ concert. So, under the inspiration of one of the old masters, he brought forth tones from the instrument which they declared they deemed impossible. While the medium was at the organ, all the nuns were upon their knees in the chapel below. Upon leaving, Mr. S. received a handsome souvenir from the Mother Superior, and the expressions of delight and appreciation which all manifested will never be forgotten by Mr. Shepard and his friend.

The Right Reverend Father Sumner, the distinguished head of the celebrated Catholic University of Georgetown, also invited the medium to perform upon the large organ in the hall of the college.

In San Francisco, the Rev. Dr. Kallach, then mayor of the city, managed two grand public concerts in his Baptist temple, Dr. Kallach announcing the fact boldly from the pulpit.

At San Louis Obispo, Father Rouelle, the Jesuit priest of the Catholic Church, paid Mr. Shepard for a concert in the church, which took place before the entire congregation.

In Chico, Cal., the large Congregational Church was placed at his disposal twice for concerts with no cost save the lighting. In Portland and Walla Walla the Unitarian Churches were off red Mr. S. on the same generous terms, the ministers and congregations taking the lead in the selling of tickets. The minister at Walla Walla made a speech from the pulpit, in which he told his congregation that such music would do them more good than any preaching he could give them. This settled the matter. So the next Sunday evening a grand concert was given in place of the regular orthodox services. The Denver and Leadville churches were also tendered for the concerts, which were held with the most brilliant and phenomenal results. In St. Louis Mr. Shepard sang under control in the Jesuit Church, the principal Catholic edifice in the city. Rev. Minot Savage, of Boston, told Mr. S. that he would be glad to have a concert in his church, or he would send his congregation to Music Hall instead, provided Mr. Shepard preferred that place. But it was in Europe that the greatest results were obtained. The work done there was absolutely marvellous, and far beyond the power of any mortal unaided by higher influences. In Baden-Baden the Bishop sent word that the great organ of the Cathedral was at Mr. Shepard's service any time he desired to perform upon it. For one month the singing of Madame Sontag, Persiani, Piccolomini, and the playing of Mozart, Beethoven, Handel, and many other immortal names made the old walls ring with their splendid productions.

The crowds which assembled there each Sunday, were more than the immense structure could accommodate, although an admission was charged for seats. Baden was crowded with Grandees of Russia, Prussia, Austria and France, during that remarkable season, and the Queen of Prussia spent a month at the world renowned watering place. All through Europe, Mr. Shepard was pressed to appear in the different orthodox structures, and in Paris he was controlled to sing in the grand old historical Notre Dame.

To recount the hundredth part of the medium's experience would require a volume. It would be simply impossible to attempt a complete recital of the victories gained in all parts of the world by his incomparable gifts. One is at a loss to know where to begin when writing about such universal success, covering as it does, such a vast field of original and pioneer travel in portions of the globe where the unique phenomena were never heard of. Such has been the work of one medium.

EDITORIAL BRIEFS.

WANTED—One or two furnished rooms in central portion of the city. Address Dr. B. F. Brown, MIND AND MATTER office, 713 Sansom street, Philadelphia, Pa.

Mrs. M. E. Williams, materializing medium, is visiting in Canada. She will return to New York and open her seances at 402 West Thirty-fourth street the 1st of September.

Our old friend and co-worker in the cause, Abner Rush, has left Santa Barbara, Cal., where he has been successfully treating the sick, for Portland, Oregon, where all communications can be sent.

We will continue our offer to send the paper to clubs of ten for one month for one dollar, and we hope all those who are interested in promulgating the truth will avail themselves of this offer and send in their clubs.

MIND AND MATTER is on sale at Mrs. Connelly's store, 818 Buttonwood street, Philadelphia, and can be procured there instead of at the Hall during the summer months, while there is no speaking at the Hall. When the lectures are resumed it can be obtained at the Hall as usual.

CORRECTION.—The annual convention of the State Liberal League of Illinois, will be held in

Union Park Hall, 517 (instead of 217 as incorrectly stated in MIND AND MATTER of August 11th,) West Madison Street, Chicago, Illinois, on the 15th and 16th [of September, 1893. Strangers in Chicago, can take the Madison street cars going west, and by asking the conductor to let them off at 517, they will find themselves in front of the Hall. Respectfully, F. F. FOLLER.

Sec. of State Liberal League of Illinois.

JESSE SHEPARD, the wonderful and phenomenal musical medium, will continue his select musical concerts at the seance room of MIND AND MATTER publishing house, 713 Sansom Street, Philadelphia, Penna., till further notice. It is impossible to describe them; they must be attended in person. Tickets can be procured at the office of MIND AND MATTER, and of Mr. Shepard. Seances will be held at present only on Tuesday and Friday evening of each week, and tickets must be procured in advance. Any person desirous of witnessing Spiritual phenomena would do well to avail themselves of this rare opportunity, as the chance may never occur to them again to enjoy anything like it. Tuesday and Friday evenings, at seance room, 713 Sansom street. Secure tickets in advance—\$1.00.

WORLD'S ARBITRATION LEAGUE.

World-Wide Peace—The Dissolution of Armies and Navies.—A Great World's Fair and the Inauguration of the Millennium.

A Proper Celebration of the Fourth Centennial of the Discovery of America, and of a Grand Principle: that All Power is in the People in the Government, and not in the Governing Class.

At a meeting of the World's Arbitration League held Tuesday, Dr. Howard presiding, at the league's rooms, southeast corner of Sixth street and Louisiana avenue, the following resolutions were referred to a committee, consisting of some of the wisest thinkers and statesmen and jurists of the country. It will be reported upon at the next meeting of the league, and doubtless adopted substantially as written. It involves the reproduction of the scheme of the late Senator, B. Gratz Brown, and of Charles Sumner, who proposed to have the Government buy the 4,000 or 5,000 acres near the west of Georgetown and west of Fourteenth street extended, for the use of the capital and country as a national park and site for an exhibition in Columbus's year (1892) of the world's art and industry. The task cannot be begun too soon. It involves a peaceful revolution, made effective by the press, in all the nations. It is significant of the extension of free government over the world, and of the substitution of an international arbitration league for the armies and navies *ubique gentium*. The soldier strapped on the back of every toiler in Europe will be removed, and other joys of life augmented an hundred fold.

The resolutions are as follows:

"Since leading journals and the world's peace societies of different nations have advised the holding of a 'World's Exposition of Art and Industry' at the Capital of the United States in 1892, the fourth centennial of the discovery of America; and, whereas, on that occasion representatives of all the nations may confer in reference to questions affecting the moral and social relations of the human race, we do therefore advise the holding of such a congress of the nations at Washington, and that all governments be asked by that of the United States to have their people and industries represented, not only that the world's intelligence and men's knowledge of one another and the material prosperity of all nations may be promoted, but that lasting and world wide peace among the nations instituted by showing the enormous gain to suffering humanity by a common disarmament and the establishment of an arbitration court to deal with belligerent nations after the dawn of the coming century."

"Further, be it resolved: That five members of this league be selected to wait upon the President of the United States and ask that in his next message to Congress he recommend such action by that body as will lead to the successful consummation of the ends here contemplated."

Among the vice presidents chosen by the league is Hon. Joseph Ramsey, of Shelbyville, Tenn., whose admirable contributions to the pages of the *View* and the *Farmer* have made his name and intellectual worth familiarly well known to our readers. David D. Shelby, of Huntsville, Ala., was chosen for that State; he was the late candidate for Congress in the district represented by the lamented Mr. Lowe. B. B. Paddock, of Fort Worth, was chosen for Texas. He is the editorial manager of the *Gazette*, the most vigorous and progressive daily newspaper in Texas, and the peer, in its matter and mechanical excellence, of the best Eastern dailies. W. L. Nugent is a famous barrister of Jackson, Miss., and Hon. E. H. Gillette, of Iowa, for many years an exponent of the purposes of the League, is well known and as well esteemed throughout the country, and is vice president for that State; and Hon. R. B. Stone, a distinguished jurist, represents Pennsylvania in the same capacity.

The whole country will be speedily organized in behalf of the benignant purposes of the World's Arbitration League.

Angels.

"Be not forgetful to entertain strangers, for thereby some have entertained angels unawares." Hebrews 13, 2.

As it was in ancient times, so it is now, we are living in the days of angel ministrations, and these angels work through mediums of both sexes, and they will work, and none can hinder, and their work is to convince skeptics of the immortality of the soul, and prepare the way for a Spiritual order on the earth above the animal plane. So let all beware how they treat mediums. As we treat them so God will treat us. JOHN NORRIS.

FRANK T. RIPLEY, informs us that he is now in Boston, Mass., and is ready for engagements in Maine, Massachusetts and Vermont, and will attend the Elma Camp-meeting in Maine.

Addison Koon, Kingland, Mich., writes; "I remit to you at this time, my yearly offering \$2.00, for the continuance of MIND AND MATTER another year. I am delighted with the way in which you battle for the truth, and consider you emphatically the medium's friend; and if Spiritualism is saved to the children of earth by any mortal, it is through such men as you. I know of no way to handle those who are wise in their own conceit, except to shake the conceit out of them, which, I assure you, your able articles in MIND AND MATTER are doing. I like the stand you take, and the kind of works you are doing. I am much pleased with the communications through the medium, Mrs. J. M. F., give her words of cheer. May wise, pure and powerful angels ever bless and guard you, is the wish of your co-worker of the cause of Truth."

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OTHERS IN PRESS.—The following by the same author, and sung by J. Frank Baxter, Sullivan and others, are also on sale: Gathering Flowers in Heaven. We're Coming, Sister Mary. Who Sings my Child to Sleep? Oh! Come, for my Poor Heart is Breaking. Once it was Only Soft Blue Eyes. Our Beautiful Home Above. Single song 25 cents, or five for one dollar. Address C. P. LONGLEY, 45 Indiana Place, Boston.

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June 22d, M. S. 36.

LUCIUS APULLEIUS.

(An Ancient Satirical Writer.)

[This spirit was announced by Cha-wan-ska, the Indian guide of the medium, as Lucius Appuleius, who lived in the latter half of the second century. This was a mistake as the communication will show.—Ed.]

I WILL SALUTE YOU BY SAYING:—Let us unite our efforts to kill that curse of modern times, called Christianity. I may introduce myself as a satirical philosopher and a follower of Lucian. If the works of Lucian had not been interfered with, there would have been no necessity for the spirit communications that you are now receiving. For, in the dramatization of his great work "Prometheus Bound," Lucian prefaced it by expressly saying that he drew his material, not only from Æschylus, but from the gods of all nations that he knew of; and that he did this because of the similarity of their teachings. He was also, to a great extent, the writer of the Gospel of St. Luke, which received his name at the hands of the Gnostics, after his death. It was the custom in those days, when a man died, leaving anonymous writings behind him, to give his name as the author of them.

The ideas set forth in the so-called New Testament, are founded on what I term the Apollonian-Essenian doctrines—the Essenes of my time being the strictest of the strict, in following the teachings of Apollonius of Tyana. As for myself, I pinned my faith, or belief, or knowledge upon no man's skirts. I thought for myself, and acted accordingly. The only work of mine that has been permitted to survive Christian vandalism, has been of the least use, it being nothing more than a kind of satirical poem called, "The Golden Ass," the materials of which were largely drawn from Lucian. But, in two works written in the early part of my life at Carthage, and afterwards revised at Rome, I set forth so clearly the religious beliefs of my time, that everything that is clouded and obscured in the teachings concerning the Indian and Scandinavian gods, would have been as apparent to-day as the noonday Sun. These works were destroyed by order of Constantine. As a spirit I have long sought an avenue through which I could set these matters right before the world. I wrote without prejudice of any kind. I had that within me which was not unlike my control of this man, (meaning the medium), and I was used in writing, as he is in speaking. Ques. Who was the controlling influence in your case? Ans. He claimed to be the Jewish historian Flavius Josephus; but as a spirit, he tells me he most frequently used one of his disciples in that way. By being developed for spirit control, I came to the knowledge that I was myself a spirit. But my Spiritualism was of a materialistic order. In the books I have spoken, I set forth the doctrine that Apollonius of Tyana was a reincarnation of Gautama Buddha; but I have learned differently in spirit life. Apollonius was simply controlled by Buddha, to keep alive his teachings. In the time when I lived, every effort was made by the active followers of Apollonius, to promulgate his teachings, as they contained all that they thought good and useful in all religions and philosophies, then known. Their idea was to promulgate a religion of peace among men; and this was most ably forwarded by Potamon, Ammonius Saccas and Plotinus. The two last, after my time. I was a contemporary of Potamon. I never met him, although I read his doctrines. The only improvement that he made upon the teachings of Apollonius, was that he adhered more closely to the Platonic doctrines than did Apollonius, who leaned more to Pythagoreanism. The mythical gods of my time such as Jupiter, Orpheus, Osiris, &c., were but substitutes for Christna, Buddha, Pythagoras, Hesus, &c., all of them being supposed to be the sons of God here upon earth—which meant nothing else than that they were mediums for the control of spirits. With the most earnest regret that the works of my time had not escaped Christian destruction, I will have to give way to others. But it seems to me that I am absolutely myself, while controlling this medium.

[After the spirit yielded control, Cha-wan-ska stated that Appuleius, as he called him, was born at Carthage, but went to Rome, Athens and Alexandria. We take the following facts concerning Appuleius, who was undoubtedly meant, from Chamber's Encyclopedia.—Ed.]

"Appuleius, or less properly, Apuleius, a satirical writer of the second century, was born at Madaura, in Africa, where his father was a magistrate and a man of large fortune. He first studied at Carthage, which at that time enjoyed a high reputation as a school of literature. Afterwards he went to Athens, where he entered keenly on the study of philosophy, displaying a special predilection for the Platonic school. The fortune bequeathed to him at his father's death, enabled Appuleius to travel extensively. He visited Italy, Asia, &c., and was initiated into numerous religious mysteries. The knowledge which he thus acquired of the priestly fraternities, he made abundant use of afterwards in his 'Golden Ass.' His first appearance in literature arose from a lawsuit. Having married a middle-aged lady named Pudentilla, very wealthy, but not particularly handsome, he drew down upon his head the malice of her relatives, who desired to inherit her riches, and who accused the youth of having employed magic to gain her affections. His defence ('Apologia,' still extant) spoken before Claudius Maximus, proconsul of Africa, was an eloquent and successful vindication of his conduct. After this event, his life appears to have been devoted zealously to literature and public oratory, in both of which he attained great eminence. He was so extremely popular, that the senate of Carthage, and other states, erected statues in his honor.

"The 'Golden Ass,' the work by which his reputation has survived, is a romance or novel, whose principal personage is Lucian, supposed by some, though on insufficient evidence, to be the author himself. It is generally understood to have been intended as a satire on the vices of his age, especially of those of the priesthood, and of quacks or jugglers affecting supernatural powers, though bishop Warburton, and other critics, fan-

cy they can detect in it an indirect apology for paganism. Its merits are both great and conspicuous, as are also its faults. Wit, humor, satire, fancy, learning, and even poetical eloquence abound, but the style is disfigured by excessive archaisms, and there is a frequent affectation in the metaphors, etc., which proves Appuleius to have been somewhat artificial in his rhetoric. The most exquisite thing in the whole work is the episode of Cupid and Psyche (imitated by La Fontaine). It is supposed to be an allegory of the progress of the soul to perfection. Besides the 'Apologia' and 'The Golden Ass,' we have from the pen of Appuleius, 'On Anthology,' in four books, a work on the Dæmon of Socrates, one on the doctrines of Plato, one on the Universe, etc. A considerable number of his works also are lost."

[We take the following additional particulars concerning Appuleius from Smith's Dictionary of Greek and Roman Biography.—Ed.]

"We are told that the prænomen was Lucius; that the name of his father was Thesæus; that his mother was called Salvia, was of Thessalonian extraction and a descendant of Plutarch; that when he visited Rome he was entirely ignorant of the Latin language, which he acquired without the aid of an instructor, by his own exertions; and that, having dissipated his fortune, he was reduced at one time to sell the clothes that he wore, in order to pay the fees of admission into the mysteries of Osiris. These and other details, as well as a minute portrait of his person, depend upon the untenable supposition, that Appuleius is to be identified with Lucius, the hero of his romance. That production being avowedly a work of fiction, it is difficult to comprehend upon what principle any portion of it could be held as supplying authentic materials for the life of its author, more especially when some of the facts so extracted are at variance with those deduced from more trustworthy sources; as for example, the assertion that he was at one time reduced to beggary, which is directly contradicted by a passage in the 'Apologia,' referred to above, where he states that his fortunes had been merely 'modice imminutum' by various expenses. In one instance only does he seem to forget himself, where Lucius is spoken of as a native of Madaura, but no valid conclusion can be drawn from this, which is probably an oversight, unless we are at the same time prepared to go as far as St. Augustine, who hesitates whether we ought not to believe the account given of the transformation of Lucius, that is, Appuleius, into an ass to be a true narrative. It is to this fanciful identification, coupled with the charges preferred by the relations of Pudentilla, and his acknowledged predilection for mythical solemnities, that we must attribute the belief, which soon became current in the ancient world, that he really possessed the supernatural powers attributed to him by his enemies. The early pagan controversialists, as we learn from Lactantius, were wont to rank the marvels, said to have been wrought by him, along with those ascribed to Apollonius of Tyana, and to appeal to these as equal to, or more wonderful than the miracles of Christ."

We have given enough of what is historically recorded, concerning Appuleius, to show in what a surprising manner the communication of his spirit explains all the doubts and perplexities concerning him and his literary labors. He told us, through the guide of the medium, that he had the prænomen of Lucius, a fact about which there has been much doubt. He further tells us he was a follower of Lucian the Greek satirist. We presume he meant he was the follower of Lucian both as to time and in the particular line of his literary tastes and labors. But most significant of all, in that connection, he tells us that if the works of Lucian had been permitted to come down to us without alteration, that there would be no necessity for spirits now to return and show the heathen character and origin of the Christian religion. He speaks especially of Lucian's "Prometheus Bound." In order to give the reader an idea of what that work was, we will quote Smith's Dictionary, article "Lucian":

"In the first class may be placed 'Prometheus e Kalkasos,' which is properly a dialogue of the gods, and to which it forms a very fitting introduction, as it opens up the relationship between gods and men, and puts Zeus completely in the wrong for crucifying Prometheus. Though a good dialogue, it is in the grave style, and has little of Lucian's characteristic humor. The 'Theon Dialogia' (Dialogue of the Gods), twenty-six in number, consist of short dramatic narratives of some of the most popular incidents in the heathen mythology. The reader, however, is generally left to draw his own conclusions from the story, the author only taking care to put it in the most absurd point of view. Hence, perhaps, we may conclude that, like some of Lucian's more serious dialogues, they were among his earlier attempts, before he had summoned hardihood enough to venture on those more open and scurrilous attacks which he afterwards made. Of the same class, but inferior in point of execution, are fifteen 'Enalivi Dialogoi' (Dialogues of the Marine Gods)."

It is not a little strange that these three works of Lucian, all relating to the mythological religions of the Greeks, Romans, Egyptians, &c., should lack the characteristics of Lucian's writings on other subjects. This one fact is sufficient to show to what an extent the text of Lucian's works, above named, have been altered by Christian copiers of them. We may therefore reasonably infer that what the spirit of Appuleius says upon that subject is correct. The motive for such alterations must be apparent, especially when it is known that the absurdities of the ancient religions were riddled by the satirical pen of Lucian. Christians could not afford to have the weakness of the mythological basis of their religion made too apparent, and hence the tampering which the "Dialogues of the Gods," underwent in their transmission down to our times.

The spirit of Appuleius tells us that Lucian was also, to a great extent, the writer of what is called the Gospel of St. Luke, which was so named by the Gnostics after the death of Lucian. This, as we have before shown, is in the highest degree

probable. It is written in the pure Greek style of Lucian, who was a contemporary of Marcion, the Roman Gnostic. It is known that Marcion, a native of Sinope in Pontus, about A. D. 140, took to Rome from Asia, a Gospel which was called the Gospel of Marcion, and with it eleven of what are called the Pauline Epistles. That Gospel and those Epistles, were undoubtedly, the posthumous writings of Apollonius of Tyana, the great Essenian and Pythagorean reformer. As Lucian was as averse to the teachings of the Essenes and Gnostics as to the heathen mythologies, so-called, he no doubt made a translation of those Apollonian writings which were in the possession of Marcion, and hence the marked analogies between the Gospels of Mark and Luke, and their essential distinction from the Gospel of Matthew, which precedes, and the Gospel of John, which follows them. There can be no reasonable question that the Gospels of Mark and Luke were the respective versions of the Gospel of Apollonius, by Marcion and Lucian, those sainted heathen forerunners of the Christian Fathers. That Lucian wrote about Apollonius and his reformatory work, is beyond all question, as we will now proceed to show. We here cite from Dr. Nathaniel Lardner's Works, Vol. vii, page 279-282, (London, 1829).

In speaking of Lucian's testimony to the truth of Christianity he says:

"The work to be first quoted by me is a Letter to Cronius, (by Lucian,) concerning the death of Peregrinus, called also Proteus; who publicly burnt himself in the sight of all Greece, soon after the Olympic games were over, in the year 169; not long after which this history of him was written by Lucian. Peregrinus according to Lucian's character of him, was a person who rambled from place to place, and from one sect of philosophy to another. Having been guilty of paricide and other crimes, he was obliged for a while to leave his native country and travel abroad. 'At which time,' as Lucian says, 'he learned the wonderful doctrines of the Christians, by conversing with their priests and scribes near Palestine; and in a short time he showed that they were but children to him; for he was prophet, high priest, ruler of a synagogue, uniting all offices in himself alone. Some books he interpreted and explained, others he wrote; and they spoke of him as a god, and took him for a lawgiver, and honored him with the title of master.'"

At this point Dr. Lardner says in a note:

"I have rendered that paragraph as it stands in Lucian; but those titles seem not to belong to Peregrinus; and it may be suspected that somewhat is wanting hereabout. Tanaquil Faber, in his notes upon this place, conjectures that there were here some expressions injurious to our Saviour, which a Christian copyist, more pious than wise, left out. However, of that we cannot be certain. Perhaps the place is genuine and pure as written by Lucian; but then here are inaccuracies, owing to ignorance and mistake, or to design and malice. The Christians did not speak of Peregrinus in those high terms; but Lucian, as it seems, magnifies the respect which the Christians showed to Peregrinus, the more to expose them to ridicule."

Dr. Lardner then resumes his translation of Lucian's Letter to Cronius:

"They (the Christians), therefore still worship that great man who was crucified in Palestine, because he introduced into the world this new religion. For this reason Proteus was taken up, and put into prison; which very thing was of no small service to him afterwards, for giving reputation to his impostures, and gratifying his vanity. The Christians were much grieved for his imprisonment, and tried all ways to procure his liberty. Not being able to effect that, they did him all sorts of kind offices, and that not in a careless manner, but with the greatest assiduity; for even betimes in the morning there would be at the prison old women, some widows, and also little orphan children, and some of the chief of their men, by corrupting the keepers, would get into the prison, and stay the whole night there with him; there they had a good supper together, and their sacred discourses. And this excellent Peregrinus (for so he was called,) was thought by them to be an extraordinary person, no less than another Socrates; even from the cities of Asia some Christians came to him by an order of the body, to relieve, encourage, and comfort him. For it is incredible what expedition they use when any of their friends are known to be in trouble. In a word they spare nothing upon such an occasion; and Peregrinus's chain brought him in a good sum of money from them; for these miserable men have no doubt but they shall be immortal and live forever; therefore they condemn death, and many surrender themselves to sufferings. Moreover their first lawgiver has taught them that they are all brethren, when once they have turned, and renounced the gods of the Greeks, and worship that master of theirs who was crucified, and engage to live according to his laws. They have also a sovereign contempt for all the things of this world, and look upon them as common, and trust one another with them without any particular security; for which reason any subtle fellow, by good management, may impose upon this simple people, and grow rich among them. But Peregrinus was set at liberty by the governor of Syria, who was a favorer of philosophy; who perceiving his madness, and that he had a mind to die, in order to get a name, let him out, not judging him so much as worthy of punishment." Then, as our author says, "Peregrinus returned to his native place Parium, in hopes of recovering his father's estates; but meeting with difficulties, he made over to the Parians all the estate he might expect from his father; who then extolled him as the greatest of philosophers, a lover of his country, and another Diogenes, or Crates. He then went abroad again, well supplied by the Christians with all travelling charges, by whom also he was accompanied; and he lived in great plenty. Thus it went with him for some while. At length they parted, having given them also some offence, by eating as I suppose, some things not allowed by them."

I now make remark upon this passage.

"I. Peregrinus is mentioned by many authors; but I do not recollect any remaining writer, either heathen or Christian, beside Lucian, who has said anything of his Christianity."

"His death is mentioned by Tertullian, and by Athenagoras, who likewise says he had a statue erected to him at Parium, his native place, situated in Mysia, not far from Lampasacus, which was supposed to give out oracles."

"Several heathen authors mention him. Aulus Gellius saw him at Athens, and was acquainted with him; he calls him a famous philosopher, commends him, and ascribes to him some good maxims; but he says nothing of his death. Probably Peregrinus, also called Proteus, was still living when he wrote."

"Ammianus Marcellinus mentions his death, and calls him an illustrious philosopher."

"Philostratus, who also mentions his death, calls him a cynic; and that he maintained that character, appears also from Lucian, who, in the account of his death, often rallies him as a celebrated cynic. And when Lucian ridiculed his vanity, he was like to be torn to pieces by the cynics, who also were spectators of that transaction."

"2. Having observed all these things relating to the history of Peregrinus, I proceed to some other remarks."

"Here is an authentic testimony to some of the main facts and principles of Christianity from a man of free sentiments not long after the middle of the second century, who knew the world, and was well acquainted with mankind. That the founder of the Christian religion was crucified in Palestine; that he was the great master of the Christians, and the first author of the principles received by them; that those men, called Christians, had peculiarly strong hopes of immortal life, and a great contempt for this world and its enjoyments; that they courageously endure many afflictions upon account of their principles, and sometimes surrendered themselves to sufferings. Honesty and probity prevailed so much among them, that they trusted each other without security. Their master had earnestly recommended to all his followers mutual love; by which also they were much distinguished. And their assiduity in relieving and comforting one another, when under affliction, was known to all men; nor is it, I presume, any disparagement to them that they were imposed upon by Peregrinus, who was admired by many others; and, perhaps, was not so bad a man as Lucian insinuates."

"Another thing may be observed, that from his manner of speaking it may be well argued that Lucian did not know the reason why Peregrinus and the Christians parted."

"I think it ought also to be observed, that Lucian, carrying on his drollery, misrepresents and aggravates several things. It was before hinted that the Christians did not consider Peregrinus a god. There are divers other loose and inaccurate expressions. He says afterwards, that the Christians looked upon Peregrinus as 'another Socrates,' but that is a way of thinking ascribed to them without reason; many of them might think charitably and honorably of Socrates; but every Christian was superior to him. So likewise when Lucian says, that 'Peregrinus was prophet, high priest, and ruler of a synagogue, uniting all offices in himself,' he speaks inaccurately; thus joining together Judaism and Christianity. And as Lucian indulged himself in a loose and improper manner of speaking, I cannot but think it to be a groundless deduction which some have made from these expressions, that Peregrinus had been constituted a bishop among the Christians."

We have quoted this long extract from Dr. Lardner's works for several reasons. It will be seen why Dr. Lardner has given such special attention to Lucian's account of Peregrinus, if the reader will attentively note the inferences that Dr. L. makes concerning it, above quoted. We would not be so uncharitable as to think that Dr. Lardner knew who this Peregrinus, also called Proteus, really was; but we do certainly think it would have been well for him, and for Christianity too, if he had not felt himself forced to avail himself of Lucian's satirical notice of this primitive Christian philosopher to bolster up the Christian religion. It will be seen that Dr. Lardner makes a special point of the reported manner of Peregrinus's death. We are told that soon after the Olympian games, in Greece, in 165 or 169, Peregrinus burned himself in the presence of assembled Greece. We may therefore very certainly know what manner of Christian Peregrinus was supposed to be. The Greeks, at the time stated, had the tradition that Calanus, the Gymnosophist Indian teacher and friend of Alexander the Great, had burned himself in a similar manner, and therefore supposed that such was the custom with the priestly Gymnosophic followers of the Hindoo God and Saviour, Christna, or Crishtau. Peregrinus, whoever he may have been, was therefore regarded by Lucian as a Gymnosophic follower of the Hindoo Christ or appointed one. As Calanus told us in the communication which he gave sometime since, that the tradition among the Greeks that he had burned himself in the presence of the army of Alexander was groundless, and that his religion forbid nothing more positively than self destruction. It was through Calanus that Alexander and his soldiers became converts to the religion of Crishtau of the Hindoo pantheon. This religion was carried back into the Grecian provinces by the soldiers of Alexander, where it was especially adopted and observed by the Nazarites, a sun worshipping Gymnosophic sect, that flourished especially in Syria and Palestine, prior to and down to the time when Apollonius of Tyana returned from his journey to India, whence he brought the Hindoo Gospel concerning Crishtau, the Hindoo Saviour, or incarnation of Brahm, the spirit of the universe. At that period the great head and patriarch of the Nazarites was Ignatius, whose patriarchal seat was at Antioch. It was from Antioch that Apollonius departed for India; and it was to Antioch he returned after his five years' residence, and philosophical studies among the learned Hindoos. Up to that time the Nazarites had been the Gymnosophic sect among the Greeks

[Continued on the Second Page.]